ISAIAH

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The Modern Reader's Bible

Prophecy Series

Isaiah

·The MMCo·

THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

ISAIAH

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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INTRODUCTION

To him who at this day reads in the Book of the prophet Isaiah the paramount question is still, 'Understandest thou what thou readest?' The literary instinct is drawn to this wonderful book by a charm which often seems to be flying from us if we press it beyond beauty of expression to clearness of thought. The version of King James's time, so grand in its English sentences, so imperfect in that connectedness of thought which lifts language into literature, has lulled too many of us into being content with prophecy as a storehouse of sacred sayings. If, desirous of something more, we go to the commentators whose Hebrew learning makes them our natural advisers, we find them intent upon other things: upon constructing out of Isaiah's writings the history of his times, upon the grand question of authorship — whether there are two or even more Isaiahs. And when in regard to some particular obscurity we seek from them exactly what has been said, no matter by whom nor when, our eagerness is dashed by finding that in the opinion of these eminent authorities

we may have only the rough notes of the prophet, made yet more disconnected by the illegitimate glosses of some wholly superfluous editor.

From the Modern Reader's Bible questions of authorship are excluded: what is elsewhere claimed to be a Second Isaiah will here appear in its place as a seventh book, nothing more being postulated than what all schools of criticism may admit — that we have in these chapters a separate literary composition complete in itself. In applying the plan of the present series to the Biblical *Isaiah*, all other discussion must be subordinated to the settlement of the text. Not indeed in the ordinary sense of that phrase: for the critical determination of the Hebrew text, and the translation of its sentences into their English equivalents, it is a principle of this edition to accept the Revised Version (text or margins). But an editor's work is only half completed when he has printed his author in solid columns of type, like a newspaper without the assistance that even a newspaper gives with its headings. The true form of the literary work must be presented to the eye. At present the effusion of a poetaster in the corner of a provincial journal is printed with more discrimination of poetic form than the masterpieces of the Bible. The task of the present edition is to ascertain, from internal evidence and the analogy of other prophecy, what are the separate compositions of which the whole book is made up, and what is the true literary form of each, and to pre-

sent these to the eye with the conventional external arrangement to which a modern reader is accustomed.

It has been no easy task: the morphology of Hebrew literature goes far outside that which has been made familiar to us in a criticism founded upon modern and classical authors. I have in former volumes dwelt upon the distinction of Hebrew among the great literatures of the world: how its verse is based upon a parallelism of clauses which also belongs to rhetoric; how there is therefore an overlapping in Hebrew of verse and prose, and also of those modes of thought to which verse and prose serve but as outer expression. In the Introduction to *Job* I endeavoured to describe how marvellous an instrument of literary power is found in this infinite flexibility of Hebrew style. But what is true of *Job* is true in an equal degree of *Isaiah*. In this writer it is easy to see that we have an orator, who wields with ease the whole armoury of rhetoric. It is easy to see also that with him imagery and poetic expression are much more than accessories: he loves to linger upon his images, and rapidly shift them, until they become lovely pictures which we dwell upon for their own sake. But Isaiah goes far beyond this: he is essentially a creative writer, and regularly conveys his thought in indirect forms of dramatic presentation. And I would suggest further that we find in his writings a fusion of all other literary forms in that new form which is here called a Rhapsody.

I am sensible of the awkwardness of attempting to introduce a new technical term in connection with literature so sacred and so familiar. But the new term is needed because the matter to be described is not paralleled in other literatures. If we are to be limited to received nomenclature, perhaps it would be best to describe the compositions which I have in view as 'spiritual dramas.' The highly dramatic instinct of the Hebrew mind, denied its natural outlet of a theatre, permeates all branches of literature alike; and so prophecy has special forms which certainly leave on our minds as we read the general effect of dramatic realisation. But these prophetic dramas are such as no theatre could compass. For their stage they need all space; and the time of their action extends to the end of all things. The speakers include God and the Celestial Hosts; Israel appears, Israel Suffering or Israel Repentant; Sinners in Zion, the Godly in Zion; the Saved and the Doomed, the East and the West, answer one another. There is often one who speaks in the name of God, yet is not God — the Voice of Prophecy may express the idea; at times the same personality seems to be present in the scene of his ministry, and becomes the Prophetic Spectator. Not infrequently 'Voices,' 'Cries,' with no more of personality than these words imply, carry on some part of the movement. Monologue is made to do the work of dramatic dialogue; especially where the Divine monologue, apostrophising nations or classes,

makes them thereby present to the scene; or where it alternates between judgment and mercy, indignation and tenderness. Nay, paradoxical though it may sound, Silence itself is a speaker in these dramas: when, in the great Isaiahan rhapsody, Jehovah challenges the idols, their dumb impotence is made by him a step in the action of the scene; similarly in the Awakening of Zion, the movement of this realistic vision is made by reiterated appeals to Zion which are met with no response, until at the very end the Watchmen of Jerusalem awake and rouse their city to the glad tidings.

Thus what of drama these prophecies contain is purely spiritual drama. But they contain also elements that are distinctly non-dramatic. The discourse of God, or of some other speaker, will be interrupted by lyric songs, rejoicing over or emphasising what has been said: and with these lyrics no personality can possibly be associated, but they come, like the chorales of an oratorio, as abstract meditations upon the situation that has been dramatically presented. Even prose discourse may have at least a prefatory place in the rhapsodies. At times, again, the movement may be carried on by fragments of narrated vision; or critical points may be announced by the author in his own words, like the elaborate 'stage directions' of the theatrical drama: in both these cases the work of drama being done by the narration which is the very antithesis of dramatic presentation. There is a difference greater even than this

between the sacred rhapsodies and the drama of secular literature. In the nature of things dramatic action can never go back: the acts of a play must succeed one another in order of time. This characteristic is found in some rhapsodies, in others it is markedly absent: there may be an advance in the movement of such a rhapsody, but it is an advance which is logical and not temporal. The 'Rhapsody of Judgment' with which Isaiah concludes his 'Dooms of the Nations' falls naturally into three parts. In the first we have a destruction that embraces the whole earth; in the second it has extended to take in heaven as well as earth. The scope of the prophecy cannot be further enlarged, but in the third section there is an advance in intensity: what before was a whole picture is now seen in the steps of its progress; the destruction which was complete in part two, is only threatening to fall upon the world at the commencement of part three; yet through this third part the quickened alternation of doom and hope makes an adequate climax. Dramatically such retrogression in time would be impossible: we have here a spiritual literature which transcends the limits of dramatic form.

Thus Hebrew prophecy obliges us to make an addition to the nomenclature of literature; and the term 'Rhapsody'—consecrated alike by poetry and music to express the most vivid presentation, and that a subjective or spiritual presentation, combined with the smallest limitation of form—may serve the purpose. It is to be observed that

not only must we recognise complete rhapsodies, but the rhapsodic form is found to leaven other literary forms of prophecy in all degrees of completeness. The great Assyrian discourse of Isaiah is purely discourse, except that just as the crisis of the boastful invasion is reached there is a momentary change to rhapsodic realisation — panic cries tracing the enemy's advance to the very gates of Jerusalem: then discourse resumes to narrate the overthrow of the invader and the Messianic peace that succeeds. Again — if my interpretation is correct — Isaiah's discourse of comfort to Ahaz is punctuated by snatches of the enemy's ballads repeated by the prophet in realistic scorn; the climax also to this group of prophecies is made by triumph cries of the invading enemy alternating realistically with bursts of vision of their overthrow. A type of rhapsodic treatment more developed, yet still incomplete, is found in the interesting cluster of prophecies that centre around the idea of the Prophetic Watchman. He is presented as taking up his post on the outskirts of the Holy land, peering over the eastern wilderness into the darkness of the future. Floods of vision rush upon him at intervals: the Divine voice is heard cheering on the hosts to their work against Babylon, or spectacles of rout and panic are seen: these realised visions are made to alternate with the prophet's own feelings at what he sees, or his explanations and admonitions. I have in this volume distinguished three portions of prophecy as rhapsodies in the completest sense:

and of these the most elaborate is that which covers the last twenty-six chapters — the Rhapsody of Zion Redeemed. with its seven acts or 'Visions': The Servant of Jehovah Delivered from Bondage; The Servant of Jehovah Awakened; Zion Awakened; The Servant of Jehovah Exalted; Songs of Zion Exalted; Redemption at Work in Zion; and The Day of Judgment.

As regards literary form then *Isaiah* is discourse tempered by rhapsodic presentation in various degrees. What is the character of the thought which under such various forms is presented to us?

The Isaiah of the first six books may be described as a man of one idea: and his one idea is the main thought of all prophetic writing. To the corruption and evil around him he holds up a picture of a golden age in a future to be reached through a purging judgment from which only a remnant will escape. Whatever may be the immediate circumstances in which he speaks, this is always the drift of his message. He and his children are for signs and wonders in Israel: one son he has named 'Remnant Return,' the other 'Spoil and Harry.' In the vision of his call, when amid rocking temple and smoking altar and answering voices Isaiah, like Moses, is permitted to see the skirts of the Divine presence, his lips must be purified with the coal of fire before he may offer himself as messenger. And his message is to confirm the guilty in their guilt —

to make their heart fat and close their eyes and ears — until the land has been purged into a desert: even if there be but a tenth left it shall be purged again, and the final remnant shall be as the stock of a tree that has been felled.

The topics of sin and judgment are everywhere being emphasised. Sin is the rebellion of children against the Divine parent, the unfaithfulness of a wife to a husband; it is the carefully tended vineyard bringing forth wild grapes; it is to forsake the rock of strength for the planting of pleasant plants and setting of strange slips and watching over the morning of blossoms — but the harvest is a heap in the day of grief and desperate sorrow. The judgment is the burning of fire under the glory of the thickets until they roll upward in volumes of smoke; it is a Day of the Lord, cruel with wrath and fierce anger, when men fling away their idols to go into the caves and rocks and holes of the earth before the terror of the Lord, and his glorious majesty when he ariseth to shake mightily the earth. The message is not always in general terms: the prophets are the statesmen of Israel, opposition statesmen, standing for the theocracy against the established secular government. To the panic-stricken Ahaz the ideal of Divine presence is held up in the child Immanuel and the child Wonderful; elsewhere the rulers of Judah are denounced as confiding in a refuge of lies, a covenant with death, which will be swept away by the overflowing scourge that is to pass through; the Divine vision has become a

closed book, which the ignorant will not read because he is not learned, and the learned will not read because it is closed; the national iniquity is a breach ready to fall swelling out in a high wall, whose breaking cometh at an instant. Judgment is to descend also upon the foes of the chosen people: these advance like rushing waters, they are chased away like dust whirled before the storm. Babylon, for all its glory, will become like Sodom and Gomorrah, a desert where not even the Arab wanderer will harbour, but doleful creatures will inhabit there and satyrs dance on its ruins: the morning star falls, and the underworld moves to meet him, peering curiously at the power that once made the earth to tremble. Or all things are included in one general judgment, when the heavens will be rolled up like a scroll, and the host of the heavens fall like fading fig leaves, rivers of earth will become pitch and its dust brimstone: the smoke will go up for ever.

From such universal judgment there will be gleanings —the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree. For such a remnant there will be a golden age: when the scarlet sins will have become white as snow, when the harlot city will be the city of righteousness, purged with the blast of judgment; when the mountain of the Lord's house will be established at the head of the mountains, and many peoples will be flocking there, as to a judge whose reign of peace will beat

their swords into plowshares and their spears into pruning hooks. Sometimes the happy future appears gradual in its coming: amidst the bread of adversity and water of affliction there is yet the blessing of visible teachers and voices guiding at every turn of the way; the picture enlarges with pastoral imagery of streams of water on the high hills, cattle feeding in broad pastures, the increase of the ground fat and plenteous; again the light of the moon becomes as the light of the sun, and the light of the sun increases sevenfold; songs of victory abound as in the night when a holy feast is kept, while every stroke of the appointed staff laid on Assyria is with tabrets and harps and rejoicing. Or, on the other hand, the veil of judgment darkness that wraps the nations is suddenly rent for the Saved on the holy mountain, and there break out songs of death swallowed up for ever and tears wiped away from all faces. On such a mountain of holiness the Shoot out of the stem of Jesse will judge with equity in a reign of eternal peace, the venom passing from the snake, the wolf, fatling and lion's whelp playing together with a little child to lead them, while songs of deliverance rise daily around the wells of salvation. The happy remnant will see the King in his beauty, their eyes will behold a far-stretching land, a place of broad rivers and streams, where no war galley can pass along: Jehovah will be judge, law-giver, king, saviour.

Quite apart from any question of theology, it may be

said that no more precious legacy of thought has come down to us from antiquity than this Hebrew conceptic of a golden age to come. It is difficult to overestimate the bracing moral influence of an ideal future. The classic thought of Greece and Rome took an opposite course: their age of gold was in the remote past, the progress of time was a decline, and the riches of philosophy claimed to be no more than a precarious salvage. The result was the moral paralysis of fatalism, or at best individualism. The imaginative pictures of Biblical prophecy inspire spiritual energy by bringing a future to work for, and, on the other hand, the weakness of a luxurious optimism is avoided in the writings of an author who, while he puts forth all his powers to exalt the future, insists always that the only way of entrance to this future is the forcible purging out of evil.

When we turn from the six books to the *Rhapsody of Zion Redeemed*, we find the same general conception, which indeed is the thought of all prophecy, but it is now expanded, and placed in a new setting, associated with new historic surroundings. It may be safely asserted that nowhere else in the literature of the world have so many colossally great ideas been brought together within the limits of a single work.

The first of these great ideas is the prophetic significance put upon the conquering career of Cyrus and his deliverance of Israel from Babylon. The force of this

part of the prophecy has been much obscured by the widespread tendency to dwarf 'prophecy' into 'prediction': and it has been argued as if all the tremendous machinery of the first Vision, with its scene of all the nations of the earth summoned before the bar of God, were put in motion for no further purpose than to exhibit Jehovah as capable of predicting a future which he was capable of making. In actual fact, the words of the Vision associate 'foreseeing things to come' with 'declaring the former things': what the idols are challenged by Jehovah to do is to put upon the course of events such significance as the significance these events are found to bear when they are viewed in the light of Jehovah's purpose. This counsel of Jehovah is elaborately brought out: how he had chosen his people from among the nations; how, unfaithful to their calling, they became blind and deaf, and, to magnify the law, they were permitted to be hidden in the prison houses of exile; how their captors abused their office, and laid burdens on God's people, as if these were but their natural captives; how therefore Cyrus is raised up as an instrument of righteousness to strike the nations down and set Israel free; how Israel comes forth from his prison houses 'a blind people that hath eyes, a deaf people that hath ears.' It had been too light a mission for Israel to raise up his own fallen people, he is to bring forth judgment also to the Gentiles; the dispersion of Israel has been the means of leavening the nations, and opening

to them a way of salvation by which all nations of the earth may be blessed. It is as if the ages had been slowly and blindly dragging into place the different elements of some magnetic circle: the final event of Cyrus's career has completed the circle, and Jehovah's purpose from the beginning has been flashed forth to the world. If we go no further than this, it appears that in this rhapsody men's thoughts are for the first time lifted to a philosophy of world history.

Closely associated with this is another of the great ideas of the rhapsody — that of spiritual conquest. The authority that proclaims Israel as Jehovah's Servant to bring judgment to the Gentiles, proclaims also that this work is to be done without violence: he is not to strive nor cry; the bruised reed he is not to break, nor quench the smoking flax. The image describing his mission is the gentle agency of 'light,' with its irresistible illumination: he shall not burn dimly until his light has reached the farthest ends of the earth. This is among the loftiest moral conceptions of all human thought. How new an idea it was is measured by the length of time it has taken even the leaders of thought to grasp it. In actual history, the men of the Return were distinguished by a spirit of violent exclusiveness, that sought to draw tighter the bonds of hereditary privilege; their literary production, *The Chronicles*, delights to dwell upon a religious reform like that of Asa, with its covenant 'that whosoever would not seek the LORD the God of Israel, should be put to death, whether

small or great, whether man or woman.' Fifteen centuries of Christianity exhibited Jews persecuting Christians and Christians persecuting Jews; Catholics Protestants, and Protestants Quakers; before the idea began slowly to make its way that force cannot conquer spirit. This ideal of purely spiritual dominion is found, adorned with all the beauty of poetic setting, in the Hebrew rhapsody.

It should be noted again that in this work of *Zion Redeemed*, the fundamental conception of God is put upon that basis on which discussions of theism must ultimately rest. The rhapsody of course is filled with scorn of idolatry. The idol worshipper must first plant his tree and wait for the rains of heaven to nourish it; meanwhile he sweats over the forging of his axe; when at last he can cut down his tree, the more important functions of firewood and cooking must still have precedence: the rubbish that is left is to be converted into a God of worship. But scorn of idols, if it stands alone, is open to an obvious retort: no idol worshipper, it will be said, ever supposes that a bit of wood saves him; the wood is the symbol of a supernatural power. In the Isaiahan rhapsody this scorn of idols is associated with an antithesis of another kind: contempt is poured upon the *forming* of idol gods to contrast with a God who *has formed* the people he redeems; the idols *are carried* in procession — Bel bowing over one beast, Nebo stooping over another — but Jehovah *has carried* his people from infancy, and even to old age will

he carry them. We are thus brought into contact with the fundamental question of theism: Is God something to be 'made,' 'recognised,' 'accepted'; or is he the maker of the very mind that would 'recognise' or 'accept'? A man may not choose his parents; may he choose his God? Is God a supreme induction of human enquiry, or has he been revealed as something beyond human thought? Or, to take the phraseology of a modern epigram, Is man the noblest work of God, or is it that God is the noblest work of man? Thus on one more topic the Hebrew prophet is keeping us among the fundamentals of universal thought.

The rhapsody, once more, is filled with the idea of Redemption: and the familiarity of this word in modern theology must not make us forget that among the moral conceptions of human thought the world has reached nothing higher than this. All force of poetic presentation is put forth to exalt this idea. In the first Vision inexhaustible tenderness is made to play around the new thought that the Maker of Israel has become his Redeemer. The sixth Vision is a picture of the redeeming presence at work in Zion, from the first sight of a vineyard given up to the beasts of the forest, while watchmen sport and dogs slumber, to the song of Zion in her glory as the City of Salvation. Besides this direct treatment there is an indirect mode of exalting the idea of Redemption that is very potent: such imagery and allusion is employed as will exhibit the return across the desert from Babylon,

with mystic food and waters of comfort, as the parallel of the original deliverance from Egypt. The words are found in the *Book of Jeremiah*, but it is the thought of this rhapsody that they express:

> Behold, the days come that it shall no more be said, As the LORD liveth, that brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them.

Judgment, the final vindication of good and destruction of evil — the fundamental thought alike of Hebrew wisdom and Hebrew prophecy — appears in the rhapsody as the point up to which the whole dramatic movement has been working. Jehovah is seen in the vision of the Watchmen as coming from Edom, with crimsoned garments from Bozrah: he has trodden the winepress of judgment on the nations. And the judgment in Zion itself is the finale of the whole rhapsody, displayed with that pendulum swing of alternating thought which is in Hebrew literature the highest mode of emphasis. Vengeance and mercy are poured out upon the one side and the other, amid a background of confused terror and glad surprise. The final note is a holy mountain with its sacred feasts for the saved of all nations: darkened only by the occasional glimpse of transgression consuming outside under an undying worm and a fire that is not quenched.

There is yet one more idea to be reckoned among the prominent thoughts of the Rhapsody of *Zion Redeemed.* In the literary sense it is the leading idea of the whole, yet the literary interpreter finds it difficult to handle, so closely has the idea in question become entangled with theological discussions. It is remarkable that Christian and Jewish theology, so different from one another, yet make their appeal to the same prophetic writings. The literary interpretation of such prophecy is something distinct from both. Theology will base its conclusions on more than one piece of literature, and can bring one part of sacred Scripture to fix the limits of interpretation to another: in literary analysis each individual work must be interpreted for itself. Theology again has its own canons of exegesis, which extend to secondary, symbolic meanings: literary interpretation, quite as much as grammatical analysis, is confined to the natural primary sense. Hence it is what may be expected, that the literary analysis of Scriptural works should be a common ground upon which opposing theologies may meet. Approaching then the Isaiahan rhapsody in a purely literary spirit we may ask, What is he significance to be attached to the 'Servant of Jehovah,' no occupies in it so prominent a place? In the first of he seven Visions the nation of Israel is unquestionably he Servant of Jehovah. The use in a familiar passage f St. M[illegible]tthew of words from this Vision in application [illegible] is an example of secondary interpretation; it

must not blind us to the fact that the Servant who is delivered from prison houses, and is to bring light to the Gentiles, is in explicit terms the nation of Israel. In the second Vision the Servant of Jehovah is again explicitly identified with Israel, and in set terms he awakes to the mission which, in the previous part of the rhapsody, had been imposed on him. Yet even here it would seem that there is some idealising of the nation, for we see Israel rousing Israel; and at the close of the second Vision there has been associated with the Servant of Jehovah just so much of personality as is implied in the idea of a martyr who gives his back to the smiters, and his cheeks to them that pluck off the hair. In the third Vision the Servant of Jehovah does not appear; in the fourth he is announced by Jehovah as highly exalted, to the astonishment of the nations which had misread his humiliation. As the chorus of astonishment follows, we are able to see how the Servant of Jehovah has grown into a mystic personality, with which are associated in the clearest of language the idea of vicarious sufferings, and a soul made an offering for sin. From this point the 'Servant of Jehovah' no longer appears. But when, in the sixth Vision, there appears a presence striving for the redemption of Zion, the question must inevitably arise: Is the hero of this sixth Vision the same as the hero of those that went before? Has the original conception of the nation of Israel been still further idealised into a new conception, or have we here a

distinct personality? The more I have studied this rhapsody the more I have become convinced that we have in this case a real literary obscurity. Theology may on independent grounds argue for or against the identification; but, so far as regards the simple analysis of the literature, the question must be left unsolved, and the personality of the sixth Vision described simply by the name, 'The Redeemer.'

I have thus briefly reviewed the main thought in the Biblical *Book of Isaiah*, and the literary forms by which that thought is brought home to the imagination and heart. Even in literary form the world has produced nothing greater than *Isaiah;* and the very difficulty of determining its literary form is so much evidence how cramped and imperfect literary criticism has been made by the confinement of its outlook to the single type of literature which has come to monopolise the name 'classical.' But when we proceed to the matter and thought of *Isaiah* — the literary matter, quite apart from the theology founded on it — how can we explain the neglect of such a masterpiece in our plans of liberal education? It is the boast of England and America that its higher education is religious in its spirit: why is it then that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literatures in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism

which came in with the Renaissance, and which our higher education is still too conservative to shake off. The friends of literary education who rebel against the thought of so one-sided a culture have a definite issue to contend for: that at least Isaiah and Job should take their place beside Plato and Homer in the curricula of our colleges and schools.

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The text throughout the series is that of the Revised Version, including the marginal alternatives: for the use of it I express my obligation to the University Presses of Oxford and Cambridge. A Reference Table at the end connects the arrangement in this volume with the Chapters and Verses of the Bible.

The volume contains the usual notes on detailed passages. At the commencement of the Notes (page 213) will be found discussions of important points in the style of Isaiah or the principles underlying the present arrangement of the text, which the reader would do well to consult before otherwise using the book.

The Vision

of

ISAIAH

the son of Amoz

which he saw concerning Judah and Jerusalem

in the days of

Uzziah

Jotham

Ahaz

and Hezekiah

kings of Judah

Book I

GENERAL PROPHECIES

Book II

PROPHECIES OF THE UNHOLY ALLIANCE AND THE SIGN IMMANUEL

Book III

PROPHECY OF ASSYRIAN INVASION

Book IV

DOOMS OF THE NATIONS

Book V

PROPHECIES OF JUDGMENT AND RESTORATION

Book VI

THE MINISTRY OF ISAIAH UNDER HEZEKIAH

Book VII

THE RHAPSODY OF ZION REDEEMED

Book I

GENERAL PROPHECIES

I

The Great Arraignment

Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the

LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, — I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but

if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

How is the faithful city become an harlot! she that was full of judgement! righteousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy alloy: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city. Zion shall be redeemed with judgement, and her converts with righteousness. But the destruction of the transgressors and the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.

ii

Through Judgment to Glory

And it shall come to pass in the latter days, that the mountain of the LORD'S house shall be established at the head of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD. For thou hast forsaken thy people the house of Jacob, because they be filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of strangers. Their land also is full of silver and gold, neither is there any end of their easures; their land also is full of horses, neither is therr y end of their chariots. Their land also is full of idols

they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Enter into the rock, and hide thee in the dust, from before the terror of the LORD, and from the glory of his majesty. The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For there shall be a day of the LORD of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every lofty tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant watch-towers. And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low: and the LORD alone shall be exalted in that day. And the idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of the LORD, and from the glory of his majesty, when he ariseth to shake mightily the earth. In that day a man shall cast away his idols of silver, and his idols of gold, which they made for him to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged

rocks, from before the terror of the LORD, and from the glory of his majesty, when he ariseth to shake mightily the earth.

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah stay and staff, the whole stay of bread, and the whole stay of water; the mighty man, and the man of war; the judge, and the prophet, and the diviner, and the ancient; the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the skilful enchanter. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother in the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: in that day shall he lift up his voice, saying, I will not be an healer; for in my house is neither bread nor clothing: ye shall not make me ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto them-

selves. Say ye of the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the doing of his hands shall be done to him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The LORD standeth up to plead, and standeth to judge the peoples. The LORD will enter into judgement with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the face of the poor? saith the Lord, the LORD of hosts.

Moreover the LORD said, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will lay bare their secret parts. In that day the Lord will take away the bravery of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the amulets; the rings, and the nose jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand mirrors, and the fine linen, and the turbans, and the veils. And it shall come to pass, that instead of sv

spices there shall be rottenness; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth: branding instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she shall be desolate and sit upon the ground. And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the blast of judgement, and by the blast of burning. And the LORD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for over all the glory shall be spread a canopy. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

iii

Parable of the Vineyard

Let me sing of my wellbeloved a song of my beloved touching his vineyard.

My wellbeloved had a vineyard
  In a very fruitful hill:
And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also hewed out a winepress therein:
  And he looked that it should bring forth grapes —

and it brought forth wild grapes! And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers

and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgement, but behold oppression; for righteousness, but behold a cry.

iv

A Sevenfold Woe

1

Woe unto them
  That join house to house,
    That lay field to field,
  Till there be no room,
    And ye be made to dwell alone in the midst of the land!

In mine ears saith the LORD of hosts: Of a truth many houses shall be desolate, even great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah.

2

Woe unto them
  That rise up early in the morning,

That they may follow strong drink;
That tarry late into the night,
Till wine inflame them.
And the harp, and the lute, the tabret, and the pipe,
And wine are in their feasts:
But they regard not the work of the LORD,
Neither have they considered the operation of his hands!

Therefore my people are gone into captivity, for lack of knowledge: and their honourable men are famished, and their multitude are parched with thirst.

Therefore hell hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled: but the LORD of hosts is exalted in judgement, and God the Holy One is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

3

Woe unto them
That draw iniquity with cords of vanity
And sin as it were with a cart rope:
'Let him make speed, let him hasten his work,
'That we may see it;

'And let the counsel of the Holy One of Israel draw
nigh and come,
'That we may know it!'

4

Woe unto them
That call evil good,
And good evil;
That put darkness for light,
And light for darkness;
That put bitter for sweet,
And sweet for bitter!

5

Woe unto them
That are wise in their own eyes,
And prudent in their own sight!

6

Woe unto them
That are mighty to drink wine,
And men of strength to mingle strong drink:
Which justify the wicked for a reward,
And take away the righteousness of the righteous
from him.

...re as the tongue of fire devoureth the stubble,
...ne dry grass sinketh down in the flame, so thei...

root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the LORD of hosts, and despised the word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them, and the hills did tremble, and their carcases were as refuse in the midst of the streets.

7

For all this his anger is not turned away,
But his hand is stretched out still!

And he will lift up an ensign to the nations from far,
And will hiss for them from the end of the earth:
And, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them,
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:

Whose arrows are sharp,
And all their bows bent;
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:

Their roaring shall be like a lion,
They shall roar like young lions:

Yea, they shall roar, and lay hold of the prey,
And carry it away safe, and there shall be none to deliver.

And they shall roar against them in that day like the roaring of the sea:
And if one look unto the land, behold, darkness and distress,
And the light is darkened in the clouds thereof.

V

The Call of the Prophet

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another:

CHORUS OF SERAPHIM

Holy, holy, holy, is the LORD of hosts!

ANSWERING CHORUS

The fulness of the whole earth is his glory!

ɩnd the foundations of the thresholds were moved at the oice of him that cried, and the house was filled with moke. Then said I:

> Woe is me, for I am undone!
> Because I am a man of unclean lips,
> And I dwell in the midst of a people of unclean lips:
> For mine eyes have seen the King, the LORD of hosts!

'hen flew one of the seraphim unto me, having a live coal ı his hand, which he had taken with the tongs from off he altar: and he touched my mouth with it, and said:

> Lo, this hath touched thy lips;
> And thine iniquity is taken away, and thy sin purged.

ɩnd I heard the voice of the Lord, saying, Whom shall I end, and who will go for us? Then I said, Here am I; end me.

And he said, Go, and tell this people, Hear ye indeed, ut understand not; and see ye indeed, but perceive not. Iake the heart of this people fat, and make their ears eavy, and shut their eyes; lest they see with their eyes, nd hear with their ears, and understand with their heart, nd turn again, and be healed.

Then said I, Lord, how long? And he answered, 'ntil cities be waste without inhabitant, and houses withıt man, and the land become utterly waste, and the LORD

have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it shall again be eaten up: as a terebinth, and as an oak, whose stock remaineth when they are felled, so the holy seed is the stock thereof.

Book II

PROPHECIES OF THE UNHOLY ALLIANCE AND THE SIGN IMMANUEL

i

To King Ahaz

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the forest are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the high way of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither let thine heart be faint, because of these two tails of smoking firebrands —

'For the fierce anger of Rezin and Syria,
'And of the son of Remaliah. —'

Because Syria hath counselled evil against thee, Ephraim also, and the son of Remaliah, —

'Let us go up against Judah, and vex it,
'And let us make a breach therein for us,
'And set up a king in the midst of it, even the son of
Tabeel'—

thus saith the Lord GOD: It shall not stand, neither shall it come to pass:—

'For the head of Syria is Damascus,
'And the head of Damascus is Rezin:'

and within threescore and five years shall Ephraim be broken in pieces, that it be not a people:

'And the head of Ephraim is Samaria,
'And the head of Samaria is Remaliah's son.

If ye will not believe, surely ye shall not be established.

And the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin is with child, and beareth a son, and shall call his name 'God-with-us.'* Butter and honey shall he eat, when he knoweth to

* Immanuel.

fuse the evil, and choose the good. For before the child all know to refuse the evil, and choose the good, the nd whose two kings thou abhorrest shall be forsaken.

ii

To the King of Israel

The LORD shall bring upon thee, and upon thy people, ıd upon thy father's house, days that have not come, ɔm the day that Ephraim departed from Judah; even e king of Assyria.

*

The Fly and the Bee

And it shall come to pass in that day, that the LORD all hiss for the fly that is in the uttermost part of the vers of Egypt, and for the bee that is in the land of ssyria. And they shall come, and shall rest all of them the desolate valleys, and in the holes of the rocks, and ıon all thorns, and upon all pastures.

*

The Razor

In that day shall the Lord shave with a razor that is red, which is in the parts beyond the River, even with

iii

Judah and her Enemies

I

Make an uproar, O ye peoples,
And ye shall be broken in pieces;
(And give ear, all ye of far countries;)
Gird yourselves,
And ye shall be broken in pieces;
Gird yourselves,
And ye shall be broken in pieces;
Take counsel together,
And it shall be brought to nought;
Speak the word,
And it shall not stand:
For GOD IS WITH US.*

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying: "Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. The LORD of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both

* Immanu El.

the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken. Bind thou up the testimony, seal the law among my disciples."

(And I will wait for the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.)

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

2

'And they shall pass through it, hardly bestead and hungry:
'And it shall come to pass that, when they shall be hungry,
'They shall fret themselves,
'And curse their king and their God:

'And turn their faces upward,
'And they shall look unto the earth:

'And, behold, distress and darkness,
'The gloom of anguish.'

And thick darkness shall be driven away;
For there shall be no gloom to her that was in anguish.

'In the former time he brought into contempt
'The land of Zebulun and the land of Naphtali;
'But in the latter time hath he made it glorious,
'By the way of the sea, beyond Jordan, Galilee of the nations.'

The people that walked in darkness
Have seen a great light;
They that dwelt in the land of the shadow of death,
Upon them hath the light shined.

'Thou hast multiplied the nation,
'Thou hast increased their joy:
'They joy before thee according to the joy in harvest,
'As men rejoice when they divide the spoil.'

For the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
Thou hast broken as in the day of Midian.

For all the armour of the armed man in the tumult,
And the garments rolled in blood,

Shall even be for burning,
For fuel of fire.

3

For unto us a child is born,
Unto us a son is given;
    And the government shall be upon his shoulder:
And his name shall be called, WONDERFUL COUN-
        SELLOR,
MIGHTY GOD, EVERLASTING FATHER,
    PRINCE OF PEACE.

Of the increase of his government,
And of peace, there shall be no end
    Upon the throne of David and upon his kingdom;
To establish it, and to uphold it with judgement,
And with righteousness, from henceforth even for ever.
    The zeal of the LORD of hosts shall perform this.

iv

Doom of the North

I

The Lord sent a word into Jacob,
And it hath lighted upon Israel.

And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart,

> The bricks are fallen,
> But we will build with hewn stone;
> The sycomores are cut down,
> But we will change them into cedars.

Therefore the LORD shall set up on high against him the adversaries of Rezin, and shall stir up his enemies; the Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.

> For all this his anger is not turned away,
> But his hand is stretched out still!

2

> Yet the people hath not turned unto him that smote them,
> Neither have they sought the LORD of hosts.

Therefore the LORD will cut off from Israel head and tail, palm-branch and rush, in one day.

> The ancient and the honourable man,
> He is the head;

And the prophet that teacheth lies,
He is the tail.

For they that lead this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall not rejoice over their young men, neither shall he have compassion on their fatherless and widows: for every one is profane and an evil-doer, and every mouth speaketh folly.

For all this his anger is not turned away,
But his hand is stretched out *still!*

3

For wickedness burneth as the fire;
It devoureth the briers and thorns:

yea, it kindleth in the thickets of the forest, and they roll upward in thick clouds of smoke. Through the wrath of the LORD of hosts is the land burnt up: the people also are as the fuel of fire; no man spareth his brother.

And one shall snatch on the right hand,
And be hungry;
And he shall eat on the left hand,
And they shall not be satisfied:

they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.

For all this his anger is not turned away,
But his hand is stretched out STILL!

4

Woe unto them that decree unrighteous decrees,
And to the writers that write perverseness:

to turn aside the needy from judgement, and to take away the right of the poor of my people, that widows may be their spoil, and that they may make the fatherless their prey!

And what will ye do in the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will ye leave your glory?

They shall only bow down under the prisoners, and shall fall under the slain.

For all this his anger is not turned away,
But his hand is stretched out STILL!

Book III

PROPHECY OF ASSYRIAN INVASION

I

Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. For he saith, 'Are not my princes all of them kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?'

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, 'By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the peoples, and have robbed their

treasures, and I have brought down as a valiant man them that sit on thrones: and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped.' Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood.

Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day. And he shall consume the glory of his forest, and of his fruitful field, both soul and body: and it shall be as when a standardbearer fainteth. And the remnant of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, only a remnant of them shall return: a

consumption is determined, overflowing with righteousness. For a consummation, and that determined, shall the Lord, the LORD of hosts, make in the midst of all the earth.

Therefore thus saith the Lord, the LORD of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian: though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction. And the LORD of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb: and his rod shall be over the sea, and he shall lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness.

2

'He is come to Aiath'—
'He is passed through Migron'—
'At Michmash he layeth up his baggage'—
'They are gone over the pass'—
'They have taken up their lodging at Geba'—
'Ramah trembleth'—
'Gibeah of Saul is fled.'—

Cry aloud with thy voice, O daughter of Gallim!
Hearken, O Laishah!
O thou poor Anathoth!
Madmenah is a fugitive —
The inhabitants of Gebim gather themselves to
flee —
This very day shall he halt at Nob—
He shaketh his hand at the mount of the daughter
of Zion, the hill of Jerusalem.

Behold, the Lord, the LORD of hosts, shall lop the boughs with terror: and the high ones of stature shall be hewn down, and the lofty shall be brought low. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and his delight shall be in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and

faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And they shall fly down upon the shoulder of the Philis-

tines on the west; together shall they spoil the children of the east: they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian Sea; and with his scorching wind shall he shake his hand over the River, and shall smite it into seven streams, and cause men to march over dryshod. And there shall be an high way for the remnant of his people, which shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say:

Song in that Day

I will give thanks unto thee, O LORD,
For though thou wast angry with me,
Thine anger is turned away,
And thou comfortest me.

Behold, God is my salvation;
I will trust, and will not be afraid:
For the LORD JEHOVAH is my strength and song;
And he is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

WELL SONG IN THAT DAY

Give thanks unto the LORD,
  Call upon his name,
Declare his doings among the peoples,
  Make mention that his name is exalted.

Sing unto the LORD, for he hath done excellent things:
  Let this be known in all the earth.
Cry aloud, and shout, thou inhabitant of Zion:
  For great is the Holy one of Israel in the midst of thee.

Book IV

DOOMS OF THE NATIONS

i

Doom of Babylon

Set ye up an ensign upon the bare mountain, lift up the voice unto them, wave the hand, that they may go into the gates of the nobles. I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even them that exult in my majesty.

The noise of a multitude in the mountains,
 Like as of a great people!
 The noise of a tumult
 Of the kingdoms of the nations gathered together!

The LORD of HOSTS
 Mustereth the HOST for the battle;
 They come from a far country,
 From the uttermost part of heaven:

Even the LORD, and the weapons of his indignation,
 To destroy the whole land.
 Howl ye, for the Day of the LORD is at hand:
 As destruction from the Almighty shall it come.

Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail; they shall be amazed one at another; their faces shall be faces of flame.

Behold, the Day of the Lord cometh,
Cruel, with wrath and fierce anger;
To make the land a desolation,
And to destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall come to pass, that as the chased roe, and as sheep that no man gathereth, they shall turn every man to his own people, and shall flee every man to his own land. Every one that is found shall be thrust through; and every one that is taken shall fall by the sword. Their infants also shall be

dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it. And their bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And BABYLON,
The glory of kingdoms,
The beauty of the Chaldeans' pride,
Shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited,
Neither shall it be dwelt in from generation to generation;
Neither shall the Arabian pitch tent there;
Neither shall shepherds make their flocks to lie down there.

But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And ostriches shall dwell there,
And satyrs shall dance there.

And wolves shall cry in their castles,
And jackals in the pleasant palaces:

And her time is near to come,
And her days shall not be prolonged.

For the LORD will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the stranger shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and for handmaids: and they shall take them captive, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon, and say:

How hath the oppressor ceased!
The golden city ceased!
The LORD hath broken the staff of the wicked,
The sceptre of the rulers;
He that smote the peoples in wrath with a continual stroke,
That ruled the nations in anger,
Is persecuted,
And none hindereth!
The whole earth is at rest, and is quiet:
They break forth into singing:

Yea, the fir trees rejoice at thee,
And the cedars of Lebanon:
'Since thou art laid down,
'No feller is come up against us.'

Hell from beneath is moved for thee,
To meet thee at thy coming:
It stirreth up the dead for thee,
Even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations,
All they shall answer and say unto thee:
'Art thou also become weak as we?
'Art thou become like unto us?'
Thy pomp is brought down to hell,
And the noise of thy viols:
The worm is spread under thee,
And worms cover thee.

How art thou fallen from heaven,
O Day Star, son of the morning!
How art thou cut down to the ground,
Which didst lay low the nations!
And thou saidst in thine heart, 'I will ascend into heaven,
'I will exalt my throne above the stars of God;

'And I will sit upon the mount of congregation,
'In the uttermost parts of the north:
'I will ascend above the heights of the clouds;
'I will be like the Most High.'
Yet thou shalt be brought down to hell,
To the uttermost parts of the pit.

They that see thee shall narrowly look upon thee,
They shall consider thee:
'Is this the man that made the earth to tremble,
'That did shake kingdoms;
'That made the world as a wilderness, and overthrew the cities thereof,
'That let not loose his prisoners to their home?'
All the kings of the nations, all of them, sleep in glory,
Every one in his own house:
But thou art cast forth away from thy sepulchre,
Like an abominable branch,
As the raiment of those that are slain,
That are thrust through with the sword,
That go down to the stones of the pit;
As a carcase trodden under foot.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever. Prepare ye slaughter for his children for the iniquity of their

fathers; that they rise not up, and possess the earth, fill the face of the world with cities. And I will rise against them, saith the LORD of hosts, and cut off fr Babylon name and remnant, and son and son's son, sa the LORD. I will also make it a possession for the porc pine, and pools of water: and I will sweep it with tl besom of destruction, saith the LORD of hosts.

ii

Doom of Assyria

The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulder. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his and is stretched out, and who shall turn it back?

iii

Doom of Philistia*

Rejoice not, O Philistia, all of thee,
Because the rod that smote thee is broken:
  For out of the serpent's root shall come a basilisk,
  And his fruit shall be a fiery flying serpent.

And the firstborn of the poor shall feed,
And the needy shall lie down in safety:
  And I will kill thy root with famine,
  And thy remnant shall be slain.

Howl, O gate; cry, O city;
Thou art melted away, O Philistia, all of thee;
  For there cometh a smoke out of the north,
  And none standeth aloof at his appointed times.

What then shall one answer the messengers of the nation? That the LORD hath founded Zion, and in her shall the afflicted of his people take refuge.

* In the year that King Ahaz died was this oracle.

iv

Doom of Moab

I

'or in a night Ar of Moab is laid waste, and brought to nought!
For in a night Kir of Moab is laid waste, and brought to nought!
3ayith and Dibon are gone up to the high places to weep;
Moab howleth upon Nebo, and upon Medeba!

)n all their heads is baldness, every beard is cut off;
In their streets they gird themselves with sackcloth:
)n their housetops, and in their broad places, every one howleth,
Weeping abundantly.

ınd Heshbon crieth out, and Elealeh;
Their voice is heard even unto Jahaz:
'herefore the armed men of Moab cry aloud,
His soul trembleth within him.

Iy heart crieth out for Moab;
Her nobles flee unto Zoar, to Eglath-shelishiyah;

For by the ascent of Luhith with weeping they go up;
For in the way of Horonaim they raise up a cry of destruction.

For the waters of Nimrim shall be desolate:
For the grass is withered away,
The tender grass faileth,
There is no green thing.

Therefore the abundance they have gotten, and that which they have laid up, shall they carry away over the brook of the willows.

For the cry is gone round about the borders of Moab;
The howling thereof unto Eglaim,
And the howling thereof unto Beer-elim;
For the waters of Dimon are full of blood.

For I will bring yet more upon Dimon, a lion upon him that escapeth of Moab, and upon the remnant of the land.

'Send ye the lambs for the ruler of the land,
'From Sela toward the wilderness unto the mount of the daughter of Zion.'

For it shall be that, as wandering birds, as a scattered nest, so shall the daughters of Moab be at the fords of Arnon.

'Give counsel, execute judgement,
'Make thy shadow as the night in the midst of the noonday:

'Hide the outcasts,
'Bewray not the wanderer;
'Let the outcasts of Moab dwell with thee,
'Be thou a covert to him from the face of the spoiler.'

For the extortioner is brought to nought, spoiling ceaseth, the oppressors are consumed out of the land. And a throne shall be established in mercy, and one shall sit thereon in truth, in the tent of David; judging, and seeking judgement; and swift to do righteousness.

2

We have heard of the pride of Moab,
That he is very proud;
Even of his arrogancy, and his pride, and his wrath:
His boastings are nought.

Therefore shall Moab howl for Moab, every one shall howl;
For the raisin-cakes of Kir-hareseth shall ye mourn, utterly stricken.

For the fields of Heshbon languish, and the vine of Sibmah;
The lords of the nations have broken down the choice plants thereof;
They reached even unto Jazer, they wandered into the wilderness;
Her branches were spread abroad, they passed over the sea.

Therefore I will weep with the weeping of Jazer for the vine of Sibmah;
I will water thee with my tears, O Heshbon, and Elealeh!

For upon thy summer fruits and upon thy harvest the battle shout is fallen,
And gladness is taken away, and joy out of the fruitful field;
And in the vineyards there shall be no singing, neither joyful noise;
No treader shall tread out wine in the presses; I have made the vintage shout to cease.

Wherefore my bowels sound like an harp for Moab,
And mine inward parts for Kir-heres.

And it shall come to pass, when Moab presenteth himself, when he wearieth himself upon the high place, and

shall come to his sanctuary to pray, that he shall not prevail.

This is the word that the LORD spake concerning Moab in time past. But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant shall be very small and of no account.

V

Doom of Syria and Israel

Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria shall be — as the glory of the children of Israel, saith the LORD of hosts.

And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the standing corn, and his arm reapeth the ears; yea, it shall be as when one gleaneth ears in the valley of Rephaim.

Yet there shall be left therein gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree, saith the LORD, the God of Israel. In that day shall a man look unto his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall he have respect to that which his fingers have made, either the Asherim, or the sun-images.

In that day shall his strong cities be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel: and it shall be a desolation. For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantest pleasant plants, and settest it with strange slips: in the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom: but the harvest shall be an heap in the day of grief and of desperate sorrow.

vi

A Doom Song

Ah, the uproar of many peoples,
  Which roar like the roaring of the seas;
And the rushing of nations,
  That rush like the rushing of mighty waters!

The nations shall rush like the rushing of many waters:
    But he shall rebuke them, and they shall flee far off;
And shall be chased as the chaff of the mountains
        before the wind,
    And like the whirling dust before the storm.

At eventide behold terror;
    And before the morning they are not.
This is the portion of them that spoil us,
    And the lot of them that rob us.

vii

Doom of Ethiopia

Ah, the land of the rustling of wings,
    Which is beyond the rivers of Ethiopia;
That sendeth ambassadors by the sea,
    Even in vessels of papyrus upon the waters:

'Go, ye swift messengers, to a nation tall and smooth,
    'To a people terrible from their beginning onward;
'A nation that meteth out, and treadeth down,
    'Whose land the rivers divide.'

All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye. For thus

hath the LORD said unto me, I will be still, and I will behold in my dwelling place, like clear heat in sunshine, like a cloud of dew in the heat of harvest. For afore the harvest, when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruning-hooks, and the spreading branches shall he take away and cut down. They shall be left together unto the ravenous birds of the mountains, and to the beasts of the earth: and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall a present be brought unto the LORD of hosts—

> —of a people tall and smooth,
> even from a people terrible from their beginning onward;
> a nation that meteth out and treadeth down,
> whose land the rivers divide—

to the place of the name of the LORD of hosts, the mount Zion.

xix

Doom of Egypt

Behold, the LORD rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

it. And I will stir up the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall be made void in the midst of it; and I will destroy the counsel thereof: and they shall seek unto the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And I will give over the Egyptians into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts. And the waters shall fail from the sea, and the river shall be wasted and become dry. And the rivers shall stink; the streams of Egypt shall be minished and dried up: the reeds and flags shall wither away. The meadows by the Nile, by the brink of the Nile, and all that is sown by the Nile, shall become dry, be driven away, and be no more. The fishers also shall lament, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the waters shall languish. Moreover they that work in combed flax, and they that weave white cloth, shall be ashamed. And her pillars shall be broken in pieces, all they that work for hire shall be grieved in soul. The princes of Zoan are utterly foolish; the counsel of the wisest counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where then are thy wise men? and let them tell thee now; and let them know what the LORD of hosts hath purposed con-

cerning Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have caused Egypt to go astray, that are the corner stone of her tribes. The LORD hath mingled a spirit of perverseness in the midst of her: and they have caused Egypt to go astray in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be for Egypt any work, which head or tail, palm-branch or rush, may do.

In that day shall Egypt be like unto women: and it shall tremble and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. And the land of Judah shall become a terror unto Egypt, every one to whom mention is made thereof shall be afraid, because of the purpose of the LORD of hosts, which he purposeth against it.

In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the LORD of hosts; one shall be called The city of destruction.

In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for

they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a defender, and he shall deliver them.

And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the LORD, and shall perform it.

And the LORD shall smite Egypt, smiting and healing; and they shall return unto the LORD, and he shall be intreated of them, and shall heal them.

In that day shall there be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the LORD of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

ix

A Sign for Ashdod

In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; at that time the LORD spake by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put thy shoe from off thy foot. And he did so, walking naked and barefoot. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and a wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. And they shall be dismayed and ashamed, because of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this coastland shall say in that day, Behold, such is our expectation, whither we fled for help to be delivered from the king of Assyria: and we, how shall we escape?

x

The Watchman of Israel

I

The Oracle of the Wilderness of the Sea

As whirlwinds in the South sweep through,
It cometh from the wilderness,
From a terrible land!

A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth.

"Go up, O Elam;
Besiege, O Media;
All the sighing thereof will I make to cease."

Therefore are my loins filled with anguish; pangs have taken hold upon me, as the pangs of a woman in travail: I am pained so that I cannot hear, I am dismayed so that I cannot see. My heart panteth, horror hath affrighted me: the twilight that I desired hath been turned into trembling unto me.

"They prepare the table,
They spread the carpets,
They eat, they drink:
Rise up, ye princes, anoint the shield."

For thus hath the LORD said unto me, Go, set a watchman; let him declare what he seeth: and when he seeth a troop, horsemen in pairs, a troop of asses, a troop of camels, he shall hearken diligently with much heed. And he cried as a lion:

THE WATCHMAN

O Lord, I stand continually upon the watch-tower in the day-time,
And am set in my ward whole nights:
And, behold, here cometh a troop of men,
Horsemen in pairs.

THE LORD

Babylon is fallen,
Is fallen;
And all the graven images of her gods are broken unto the ground.

O thou my threshing, and the corn of my floor: that which I have heard from the LORD of hosts, the God of Israel, have I declared unto you.

2

THE ORACLE OF SILENCE

VOICE OUT OF SEIR

Watchman, what of the night?
Watchman, what of the night?

THE WATCHMAN

The morning cometh,
And also the night:
If ye will enquire, enquire ye;
Come ye again.

3

THE ORACLE AT EVENING

In the thickets at evening shall ye lodge,
O ye travelling companies of Dedanites.
Unto him that is thirsty bring ye water;
Ye inhabitants of the land of Tema,
Meet the fugitives with their bread.
For they fled away from the swords,
From the drawn sword, and from the bent bow,
And from the grievousness of war.

thus hath the Lord said unto me, Within a year, ›rding to the years of an hireling, and all the glory of

Kedar shall fail: and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few: for the LORD, the God of Israel, hath spoken it.

4.

The Oracle of the Valley of Vision

What aileth thee now,
  That thou art wholly gone up to the housetops,
O thou that art full of shoutings,
  A tumultuous city, a joyous town?
Thy slain are not slain with the sword,
  Neither are they dead in battle.
All thy rulers fled away together,
  They were bound without the bow:
All that were found of thee were bound together,
  They fled afar off.

Therefore said I, Look away from me, I will weep bitterly; labour not to comfort me, for the spoiling of the daughter of my people. For it is a day of discomfiture, and of treading down, and of perplexity, from the Lord, the LORD of hosts, in the valley of vision; a breaking down of the walls, and a crying to the mountains. And Elam bare the quiver, with chariots of men and horsemen; and Kir uncovered the shield. And it came to

pass, that thy choicest valleys were full of chariots, and the horsemen set themselves in array at the gate.

And he took away the covering of Judah; and thou didst look in that day to the armour in the house of the forest. And ye saw the breaches of the city of David, that they were many: and ye gathered together the waters of the lower pool. And ye numbered the houses of Jerusalem, and ye brake down the houses to fortify the wall. Ye made also a reservoir between the two walls for the water of the old pool: but ye looked not unto him that had done this, neither had ye respect unto him that fashioned it long ago.

And in that day did the Lord, the LORD of hosts, call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: 'Let us eat and drink, for tomorrow we shall die!' And the LORD of hosts revealed himself in mine ears: Surely this iniquity shall not be purged from you till ye die, saith the Lord, the LORD of hosts.

xi

Shebna and Eliakim

Thus saith the Lord, the LORD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the

house, and say, What doest thou here? and whom hast thou here, that thou hast hewed thee out here a sepulchre? hewing him out a sepulchre on high, graving an habitation for himself in the rock! Behold, the LORD will hurl thee away violently as a strong man; yea, he will wrap thee up closely. He will surely turn and toss thee like a ball into a large country; there shalt thou die, and there shall be the chariots of thy glory, thou shame of thy lord's house. And I will thrust thee from thine office, and from thy station shall he pull thee down.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a throne of glory to his father's house.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, every small vessel, from the vessels of cups even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the

nail that was fastened in a sure place give way; and it shall be hewn down, and fall, and the burden that was upon it shall be cut off; for the LORD hath spoken it.

xii

Doom of Tyre

I

Howl, ye ships of Tarshish:
For it is laid waste,
So that there is no house,
No entering in:
From the land of Kittim it is revealed to them!

Be still, ye inhabitants of the coastland:
Thou whom the merchants of Zidon, that pass over the sea, have replenished:
And on great waters the seed of Shihor,
The harvest of the Nile, was her revenue:
And she was the mart of nations!

Be thou ashamed, O Zidon:
For the sea hath spoken, the strong hold of the sea:
'I have not travailed, nor brought forth,
'Neither have I nourished young men, nor brought up virgins':

When the report cometh to Egypt, they shall be
sorely pained at the report of Tyre!

2

Pass ye over to Tarshish:
Howl, ye inhabitants of the coastland!

Is this your joyous city,
Whose antiquity is of ancient days,
Whose feet carried her afar off to sojourn?

'Who hath purposed this against Tyre, the crowning city,
'Whose merchants are princes,
'Whose traffickers are the honourable of the earth?'

The LORD of hosts hath purposed it,
To stain the pride of all glory,
To bring into contempt all the honourable of the earth.

3

Pass through thy land as the Nile, O daughter of Tarshish:
There is no girdle about thee any more.

He hath stretched out his hand over the sea;
He hath shaken the kingdoms:

The LORD hath given commandment concerning
Canaan,
To destroy the strongholds thereof.

"Thou shalt no more rejoice,
"O thou oppressed virgin daughter of Zidon:
"Arise, pass over to Kittim;
"Even there shalt thou have no rest."

Behold, the land of the Chaldeans, this people is no
more;
The Assyrian hath appointed it for the beasts of
the wilderness;
They set up their towers, they overthrew the palaces
thereof;
He made it a ruin.

Howl, ye ships of Tarshish:
For your stronghold is laid waste!

4

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years it shall be unto Tyre as in the song of the harlot —

Take an harp,
Go about the city,
Thou harlot that hast been forgotten;

Make sweet melody,
Sing many songs,
That thou mayest be remembered.

And it shall come to pass after the end of seventy that the LORD will visit Tyre, and she shall return t hire, and shall play the harlot with all the kingdoms world upon the face of the earth. And her mercha and her hire shall be holiness to the LORD: it sha be treasured nor laid up; for her merchandise shall them that dwell before the LORD, to eat sufficientl for durable clothing.

xiii

A Rhapsody of Judgment

I

VOICE OF PROPHECY

Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

VISION

The earth mourneth and fadeth away; the world languisheth and fadeth away; the lofty people of the earth do languish.

VOICE OF PROPHECY

The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore

hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.

VISION continued

The new wine mourneth, the vine languisheth, all the merryhearted do sigh; the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

VOICE OF PROPHECY

They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

VISION continued

The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

VOICE OF PROPHECY

For thus shall it be in the midst of the earth among the peoples, as the shaking of an olive tree, as the grape glean-

vintage is done. These shall lift up their
shall shout.

VOICES FROM THE WEST

the Majesty of the LORD!

VOICES FROM THE EAST

refore glorify ye the LORD in the east!

VOICES FROM THE WEST

ı the name of the LORD, the God of Israel, in the
the sea!

VOICES OF THE DOOMED

the uttermost part of the earth have we heard
glory to the righteous. But I said, I pine away, I
ray, woe is me! the treacherous dealers have dealt
rously; yea, the treacherous dealers have dealt very
rously.

VOICE OF PROPHECY

, and the pit, and the snare are upon thee, O inhabi-
the earth. And it shall come to pass, that he who

fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare.

2

VISION

For the windows on high are opened, and the foundations of the earth do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly.

VOICE OF PROPHECY

The earth shall stagger like a drunken man, and shall be moved to and fro like a hut; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed.

For the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before his elders shall be glory.

Song of the Elders

O Lord, thou art my God; I will exalt thee;
I will praise thy name;
For thou hast done wonderful things,
Even counsels of old, in faithfulness and truth.

For thou hast made of a city an heap;
Of a defenced city a ruin:
A palace of strangers to be no city;
It shall never be built.
Therefore shall the strong people glorify thee,
The city of the terrible nations shall fear thee.

For thou hast been a strong hold to the poor,
A strong hold to the needy in his distress,
A refuge from the storm,
A shadow from the heat,
When the blast of the terrible ones
Is as a storm against the wall.

As the heat in a dry place
Shalt thou bring down the noise of strangers;
As the heat by the shadow of a cloud,
The song of the terrible ones shall be brought low.

Voice of Prophecy

And in this mountain shall the LORD of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations.

Voices of the Saved

He hath swallowed up death for ever; and the Lord GOD will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the LORD hath spoken it.

Song in that Day

Lo, this is our God;
We have waited for him,
And he will save us:

This is the LORD;
We have waited for him,
We will be glad and rejoice in his salvation.

Voice of Prophecy

For in this mountain shall the hand of the LORD rest, ıd Moab shall be trodden down in his place, even as straw

is trodden down in the water of the dunghill. And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth his hands to swim: and he shall lay low his pride together with the craft of his hands. And the fortress of the high fort of thy walls hath he brought down, laid low, and brought to the ground, even to the dust.

Song in the Land of Judah

We have a strong city;
Salvation will he appoint for walls and bulwarks.
Open ye the gates,
That the righteous nation which keepeth truth may enter in.
Thou wilt keep him in perfect peace,
Whose mind is stayed on thee, because he trusteth in thee.
Trust ye in the Lord for ever:
For in the Lord Jehovah is a Rock of Ages.

For he hath brought down them that dwell on high, the lofty city:
He layeth it low, he layeth it low, even to the ground;
He bringeth it even to the dust.
The foot shall tread it down;

Even the feet of the poor,
And the steps of the needy.

The way of the just is uprightness:
Thou that art upright dost direct the path of the just.
Yea, in the way of thy judgements, O LORD,
Have we waited for thee;
To thy name and to thy memorial
Is the desire of our soul.

With my soul have I desired thee in the night;
Yea, with my spirit within me will I seek thee early:
For when thy judgements are in the earth,
The inhabitants of the world learn righteousness.
Let favour be shewed to the wicked,
Yet will he not learn righteousness;
In the land of uprightness will he deal wrongfully,
And will not behold the majesty of the LORD.

3

PROPHETIC SPECTATOR

LORD, thy hand is lifted up, yet they see not; but they shall see thy zeal for the people, and be ashamed; yea, fire shall devour thine adversaries.

Voices of the Saved

Lord, thou wilt ordain peace for us: for thou hast also wrought all our works for us. O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name.

Prophetic Spectator

The dead live not, the deceased rise not: therefore hast thou visited and destroyed them, and made all their memory to perish.

Voices of the Saved

Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified: thou hast enlarged all the borders of the land.

Prophetic Spectator

Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

Voices of the Doomed

Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been before thee, O Lord. We have been with child, we have been in pain, we have as it were brought

forth wind; we have not wrought any deliverance in the earth; neither have inhabitants of the world been born.

GOD (*to the Saved*)

Thy dead shall live: my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the LORD cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

VOICE OF PROPHECY

In that day the LORD with his sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the crooked serpent; and he shall slay the dragon that is in the sea.

SONG IN THAT DAY

A Vineyard of wine, (sing ye of it,)
I the LORD do keep it; I will water it every moment:
Lest any hurt it, I will keep it night and day.

Fury is not in me:
Would that the briers and thorns were against me in battle,
I would march upon them, I would burn them together.

Or else let him take hold of my strength,
That he may make peace with me:
Yea, let him make peace with me.

In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit.

PROPHETIC SPECTATOR

Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of them that were slain by him? In measure, when thou sendest her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind. Therefore by this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun-images shall rise no more.

VISION

For the defenced city is solitary, an habitation deserted and forsaken, like the wilderness: there shall the calf feed,

and there shall he lie down, and consume the branches thereof.

VOICE OF PROPHECY

When the boughs thereof are withered, they shall be broken off; the women shall come and set them on fire: for it is a people of no understanding; therefore he that made them will not have compassion upon them, and he that formed them will show them no favour.

And it shall come to pass in that day, that the LORD shall beat out his corn, from the flood of the River unto the brook of Egypt, and ye shall be gathered, one by one, O ye children of Israel.

And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the LORD in the Holy Mountain at Jerusalem.

Book V

'HECIES OF JUDGMENT AND RESTORA-TION

The Covenant with Death

Woe to the crown of pride of the drunkards of Ephraim, d to the fading flower of his glorious beauty, which is the head of the fat valley of them that are overcome th wine! Behold, the Lord hath a mighty and strong e; as a tempest of hail, a destroying storm, as a tempest mighty waters overflowing, shall he cast down to the rth with the hand. The crown of pride of the drunkards Ephraim shall be trodden under foot: and the fading wer of his glorious beauty, which is on the head of the valley, shall be as the firstripe fig before the summer; ich when he that looketh upon it seeth, while it is yet his hand he eateth it up.

In that day shall the LORD of hosts be for a crown of ›ry, and for a diadem of beauty, unto the residue of his ople: and for a spirit of judgement to him that sitteth in lgement, and for strength to them that turn back the ttle at the gate.

But these also have erred through wine, and through ong drink are gone astray; the priest and the prophet

have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no place clean.—'Whom will he teach knowledge? and whom will he make 'to understand the message? them that are weaned from 'the milk, and drawn from the breasts? For it is precept 'upon precept, precept upon precept; line upon line, line 'upon line; here a little, there a little.'—Nay, but by men of strange lips and with another tongue will he speak to this people: to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste. And I will make judgement the line, and righteousness the plummet: and the hail shall

sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be nought but terror to understand the message. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scorners, lest your bands be made strong: for a consummation, and that determined, have I heard from the Lord, the LORD of hosts, upon the whole earth.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow continually to sow? doth he continually open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows and the barley in the appointed place and the spelt in the border thereof? For his God doth instruct him aright, and doth teach him. For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the

fitches are beaten out with a staff, and the cummin with a rod. Is bread corn crushed? Nay, he will not ever be threshing it, and driving his cart wheels and his horses over it; he doth not crush it. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in wisdom.

ii

The Nightmare of Judgment upon Ariel

Ho Ariel, Ariel, the city where David encamped! add ye year to year; let the feasts come round: then will I distress Ariel, and there shall be mourning and lamentation: yet she shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a fort, and I will raise siege works against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. But the multitude of thy foes shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be at an instant suddenly. There shall be a visitation from the LORD of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight

against her and her strong hold, and that distress her, shall be as a dream, a vision of the night. And it shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Tarry ye and wonder; blind yourselves and be blind: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide

their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Ye turn things upside down! Shall the potter be counted as clay; that the thing made should say of him that made it, He made me not; or the thing framed say of him that framed it, He hath no understanding?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted for a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner ceaseth, and all they that watch for iniquity are cut off: that make a man an offender in a cause, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale. But when his children see the work of mine hands in the midst of him, they shall sanctify my name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They also that err in spirit shall come to understanding, and they that murmur shall learn doctrine.

iii

The Boaster that Sitteth Still

Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that weave a web, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes are at Zoan, and his ambassadors are come to Hanes. They shall all be ashamed of a people that cannot profit them, that are not an help nor profit, but a shame, and also a reproach.

AN ORACLE OF THE BEASTS OF THE SOUTH

Through the land of trouble and anguish,
From whence come the lioness and the lion,
The viper and fiery flying serpent,

They carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.

For Egypt helpeth in vain, and to no purpose:
Therefore have I called her 'Rahab that sitteth still.'

Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever. For it is a rebellious people, lying children, children that will not hear the law of the LORD: which say to the seers, See not: and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel: Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as a potter's vessel is broken, breaking it in pieces without sparing; so that there shall not be found among the pieces thereof a sherd to take fire from the hearth, or to take water withal out of the cistern. For thus said the Lord GOD, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No, for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till

ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgement; blessed are all they that wait for him. For, O people that dwellest in Zion at Jerusalem, thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; when he shall hear, he will answer thee. And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left. And ye shall defile the overlaying of thy graven images of silver, and the plating of thy molten images of gold: thou shalt cast them away as an unclean thing; thou shalt say unto it, Get thee hence. And he shall give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the ground, and it shall be fat and plenteous. In that day shall thy cattle feed in large pastures; the oxen likewise and the young asses that till the ground shall eat savoury provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every lofty mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the hurt of his people, and healeth the stroke of their wound.

Behold, the name of the LORD cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire: and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of vanity: and a bridle that causeth to err shall be in the jaws of the peoples. Ye shall have a song as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Rock of Israel. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones. For through the voice of the LORD shall the Assyrian be broken in pieces, which smote with a rod. And every stroke of the appointed staff, which the LORD shall lay upon him, shall be with tabrets and harps: and in battles of shaking will he fight with them. For a Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

iv

The Horses of Egypt and the Holy One of Israel

Woe to them that go down to Egypt for help, and stay on horses; and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when the LORD shall stretch out his hand, both he that helpeth shall stumble, and he that is holpen shall fall, and they all shall fail together. For thus saith the LORD unto me: Like as when the lion growleth and the young lion over his prey, if a multitude of shepherds be called forth against him, he will not be dismayed at their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight upon mount Zion, and upon the hill thereof. As birds flying, so will the LORD of hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it. Turn ye unto him from whom ye have deeply revolted, O children of Israel. For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Then shall the Assyrian fall with the sword, not of man; and the sword, not of men, shall devour him: and he shall flee from the sword, and his young men shall become tributary. And his rock shall pass away by reason of terror, and his princes shall be dismayed at the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Behold, a king shall reign in righteousness, and princes shall rule in judgement. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise profaneness, and to utter error against the LORD, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

V

The Women that are at ease

Rise up, ye women that are at ease, and hear my voice; ye careless daughters, give ear unto my speech. For days beyond a year shall ye be troubled, ye careless women: for the vintage shall fail, the ingathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall smite upon the breasts for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: for the palace shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be for dens for ever, a joy of wild asses, a pasture of flocks: until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest. Then judgement shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places. But it shall hail, in the downfall of the forest; and the city shall be utterly laid low. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass.

vi

A Rhapsody of Salvation

THE PROPHET (*beholding in vision*)

Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to spoil, thou shalt be spoiled; and when thou hast made an end to deal treacherously, they shall deal treacherously with thee.

ISRAEL

O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

THE PROPHET

At the noise of the tumult the peoples are fled; at the lifting up of thyself the nations are scattered. And your spoil shall be gathered as the caterpillar gathereth: as locusts leap shall they leap upon it. The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgement and righteousness. And there shall be stability in thy times, abundance of salvation, wisdom and knowledge: the fear of the LORD is his treasure.

Behold, their valiant ones cry without: the ambassadors of peace weep bitterly.

Israel's Ambassadors

The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth not man. The land mourneth and languisheth: Lebanon is ashamed and withereth away: Sharon is like a desert; and Bashan and Carmel shake off their leaves.

God

Now will I arise, now will I lift up myself; now will I be exalted. Ye shall conceive chaff, ye shall bring forth stubble: your breath is a fire that shall devour you. And the peoples shall be as the burnings of lime: as thorns cut down, that are burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

The sinners in Zion are afraid; trembling hath surprised the godless ones.

Sinners in Zion

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

The Godly in Zion

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh l

hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold a far stretching land. Thine heart shall muse on the terror: where is he that counted, where is he that weighed the tribute? where is he that counted the towers? Thou shalt not see the fierce people, a people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the LORD will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. (*To the foe.*) Thy tacklings are loosed; they could not strengthen the foot of their mast, they could not spread the sail: then was the prey of a great spoil divided; the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

vii

The Utter Destruction and the Great Restoration

I

Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof; the world, and all things that come forth of it. For the LORD hath indignation against all the nations, and fury against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and the stink of their carcases shall come up, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree. For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgement. The sword of the LORD is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the wild-oxen shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness. For it is the day of the

LORD'S vengeance, the year of recompence in the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: and he shall stretch over it the line of confusion, and the plummet of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and thistles in the fortresses thereof: and it shall be an habitation of jackals, a court for ostriches. And the wild beasts of the desert shall meet with the wolves, and the satyr shall cry to his fellow; yea, the night-monster shall settle there, and shall find her a place of rest. There shall the arrowsnake make her nest, and lay, and hatch, and gather under her shadow: yea, there shall the kites be gathered, every one with her mate.

Seek ye out of the book of the LORD, and read:
    No one of these shall be missing,
    None shall want her mate:
For my mouth it hath commanded,
    And his spirit it hath gathered them.

Book VI

THE MINISTRY OF ISAIAH UNDER HEZEKIAH

i

The Invasion of Sennacherib

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the high way of the fuller's field. Then came forth unto him Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said unto them: Say ye now to Hezekiah: Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, thy counsel and strength for the war are but vain words: now on whom dost thou trust, that thou hast rebelled against me? Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. But if thou say unto me, We trust

in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh: Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said: Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, to eat their own dung, and to drink their own water with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said: Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; this city shall not be given into the hand of the king of

Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And

they said unto him: Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of contumely: for the children are come to the birth, and there is not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will rebuke the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return unto his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come out to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying: Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah? And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying: O LORD of hosts, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the countries, and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, this is the word which the LORD hath spoken concernir him: The virgin daughter of Zion hath despised thee;

laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest height, the forest of his fruitful field. I have digged and drunk water, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field of corn before it be grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and for that thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and

in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the LORD of hosts shall perform this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the LORD. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

ii

The Sickness of Hezekiah

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be the sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.

Hezekiah's Song

I

(I said)
In the noontide of my days I shall go into the gates of the grave:
I am deprived of the residue of my years.

(I said)
I shall not see the LORD, even the LORD in the land of the living:
I shall behold man no more with the inhabitants of the world.

Mine habitation is removed,
And is carried away from me as a shepherd's tent:

I have rolled up like a weaver my life;
He will cut me off from the loom.

From day even to night wilt thou make an end of me:
(I thought until morning)
As a lion, so will he break all my bones.

From day even to night wilt thou make an end of me:
(Like a swallow or a crane, so did I chatter,
I did mourn as a dove)
Mine eyes fail with looking upward:
O LORD, I am oppressed: be thou my surety!

2

ll I say?
ıoth spoken unto me,
elf hath done it.
'l go as in solemn procession all my years
'e of the bitterness of my soul)

y these things men live;
ly therein is the life of my spirit:
ou recover me, and make me to live.

was for my peace that I had great bitterness;
ıast in love to my soul delivered it from the pit
:orruption;
ıast cast all my sins behind thy back.

'ave cannot praise thee;
.not celebrate thee:
go down into the pit cannot hope for thy truth:

;, the living, he shall praise thee,
ıis day:
r to the children shall make known thy truth.

› is ready to save me;
we will sing my songs to the stringed instruments
.ys of our life in the house of the LORD.*

iah had said, Let them take a cake of figs, and lay it for a plais-
boil, and he shall recover. Hezekiah also had said, What is
I shall go up to the house of the LORD?

iii

Hezekiah's Folly

At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they

shall be eunuchs in the palace of the king of Bab
Then said Hezekiah unto Isaiah, Good is the word o
LORD which thou hast spoken. He said moreover,
there shall be peace and truth in my days.

Book VII

THE RHAPSODY

(Or Spiritual Drama)

OF

ZION REDEEMED

SPEAKERS OF THE RHAPSODY

JEHOVAH

The Celestial Hosts

The Nations

Cyrus

Israel

Zion

The Servant of Jehovah

The Voice of Prophecy

The Prophetic Spectator

The Redeemer of Zion

The Watchmen of Jerusalem

Impersonal Voices, Cries, Hymns

The movement of a Rhapsodic drama is not localised to any scene

THE RHAPSODY OF ZION REDEEMED

IN SEVEN VISIONS

PRELUDE

A CRY OF COMFORT FOR JERUSALEM

JEHOVAH

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the LORD'S hand double for all her sins.

[*Voices carry on the tidings across the desert to Jerusalem*

A VOICE OF ONE CRYING

Prepare ye in the wilderness the way of the LORD,
    Make straight in the desert a high way for our God.
Every valley shall be exalted,
    And every mountain and hill shall be made low:
And the crooked shall be made straight,
    And the rough places plain:
And the glory of the LORD shall be revealed,
    And all flesh shall see it together:
For the mouth of the LORD hath spoken it.

A SECOND VOICE (*in the distance*)

Cry!

A DESPAIRING VOICE

What shall I cry?
All flesh is grass,
And all the goodliness thereof is as the flower of the field:
The grass withereth,
The flower fadeth,
Because the breath of the LORD bloweth upon it:
Surely the people is grass!

THE SECOND VOICE

The grass withereth,
The flower fadeth:
But the word of our God shall stand for ever.

FOURTH VOICE (*still more distant*)

O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!

FIFTH VOICE

Behold, the Lord GOD will come as a mighty one,
And his arm shall rule for him:
Behold, his reward is with him,
And his recompence before him.
He shall feed his flock like a shepherd,
He shall gather the lambs in his arm,
And carry them in his bosom,
And shall gently lead those that give suck.

VISION I

THE SERVANT OF JEHOVAH DELIVERED

Introduction

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The graven image, a workman melted it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will

not rot; he seeketh unto him a cunning workman to set up a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth princes to nothing; he maketh the judges of the earth as vanity. Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgement is passed away from my God? Hast thou not known? hast thou not heard? the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon

the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

[The Nations and Israel summoned to the Bar of Jehovah

i

JEHOVAH

Keep silence before me, O islands; and let the peoples renew their strength: let them come near; then let them speak: let us come near together to judgement.

Who hath raised up one from the east, whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings; he giveth them as the dust to his sword, as the driven stubble to his bow. He pursueth them, and passeth on safely; even by a way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last, I am he.

The isles saw, and feared; the ends of the earth trembled: they drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with

the hammer him that smiteth the anvil, saying of the soldering, It is good: and he fastened it with nails, that it should not be moved.

JEHOVAH (*to Israel*)

But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer is the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the

whirlwind shall scatter them: and thou shalt rejoice in the LORD, thou shalt glory in the Holy One of Israel. The poor and needy seek water and there is none, and their tongue faileth for thirst; I the LORD will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

ii

JEHOVAH (*to the Nations*)

Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen: declare ye the former things, what they be, that we may consider them, and know the latter end of them; or shew us things for to come. Declare the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may look one upon another, and behold it together. (*No response.*) Behold, ye are of

nothing, and your work of nought: an abomination is he that chooseth you.

I have raised up one from the north, and he is come; from the rising of the sun one that calleth upon my name: and he shall come upon rulers as upon mortar, and as the potter treadeth clay. Who hath declared it from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that declareth, yea, there is none that sheweth, yea, there is none that heareth your words. I first will say unto Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings. (*No response.*) And when I look, there is no man; even among them there is no counsellor, that, when I ask of them, can answer a word. Behold, all of them, their works are vanity and nought: their molten images are wind and confusion.

JEHOVAH (*to Israel*)

Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement in truth. He shall not burn dimly nor be bruised, till he have set judgement in the earth; and the isles shall

for his law. Thus saith God the LORD, he that cre-
the heavens, and stretched them forth; he that spread
ad the earth and that which cometh out of it; he that
th breath unto the people upon it, and spirit to them
walk therein: I the LORD have called thee in right-
ness, and will hold thine hand, and will keep thee,
give thee for a covenant of the people, for a light of
nations; to open the blind eyes, to bring out the pris-
s from the dungeon, and them that sit in darkness out
ie prison house. I am the LORD; that is my name:
my glory will I not give to another, neither my praise
graven images.
ehold, the former things are come to pass, and new
gs do I declare: before they spring forth I tell you of
1. —

HYMN OF JOY

ing unto the LORD a new song,
And his praise from the end of the earth;
e that go down to the sea, and all that is therein,
The isles, and the inhabitants thereof.
et the wilderness and the cities thereof lift up their
voice,
The villages that Kedar doth inhabit;
et the inhabitants of Sela sing,
Let them shout from the top of the mountains.

Let them give glory unto the LORD,
And declare his praise in the islands.

The LORD shall go forth as a mighty man;
He shall stir up zeal like a man of war:
He shall cry, yea, he shall shout aloud;
He shall do mightily against his enemies.

JEHOVAH (*continues*)

— I have long time holden my peace; I have been still, and refrained myself: now will I cry out like a travailing woman; I will gasp and pant together. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools. And I will bring the blind by a way that they know not; in paths that they know not will I lead them: I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say unto molten images, Ye are our gods.

Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as he that is at peace with me, and blind as the LORD's servant? Thou seest many things,

but thou observest not; his ears are open, but he heareth not. It pleased the LORD, for his righteousness' sake, to magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who is there among you that will give ear to this? that will hearken and hear for the time to come? 'Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. Therefore he poured upon him the fury of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.'

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy saviour; I have given Egypt as thy ransom; Ethiopia and Seba for thee. Since thou hast been precious in my sight, and honourable, and I have loved thee; therefore will I give men for thee, and peoples for thy life. Fear not; for

I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory; I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears.

iii

JEHOVAH (*to the Nations*)

Gather yourselves together all ye nations, and let the peoples be assembled: who among them can declare this, and shew us former things? let them bring their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and I have saved, and I have shewed, and there was no strange God among you: therefore ye are my witnesses, saith the LORD, and I am God. Yea, from this day forth I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

JEHOVAH (*to Israel*)

Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. I am the LORD, your Holy One, the Creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise; they are extinct, they are quenched as flax. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour me, the jackals and the ostriches: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen: the people which I formed for myself, that they might set forth my praise.

Yet thou hast not called upon me, O Jacob; but thou ʰ t been weary of me, O Israel. Thou hast not brought the small cattle of thy burnt offerings; neither hast thou ured me with thy sacrifices. I have not made thee ve with offerings, nor wearied thee with frankincense. hast bought me no sweet cane with money, neither hou filled me with the fat of thy sacrifices: but thou

hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. Put me in remembrance; let us plead together: set thou forth thy cause, that thou mayest be justified. Thy first father sinned, and thine interpreters have trangressed against me. Therefore I have profaned the princes of the sanctuary, and I have made Jacob a curse, and Israel a reviling. Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the LORD that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon the thirsty land, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the watercourses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

iv

JEHOVAH (*to the Nations*)

Thus saith the LORD, the King of Israel, and his redeemer he LORD of hosts: I am the first, and I am the last; and

beside me there is no God. And who, as I, can proclaim? let him declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid: have I not declared unto thee of old, and shewed it? and ye are my witnesses. Is there a God beside me? yea, there is no Rock; I know not any. They that fashion a graven image are all of them vanity; and their delectable things shall not profit: and their own witnesses see not, nor know; that they may be ashamed. Who hath fashioned a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be ashamed together. The smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house. He heweth him down cedars, and taketh the holm tree and the oak, and strengtheneth for himself one among the trees of the forest: he planteth a fir tree, and the rain doth nourish it. Then shall it be for a man to burn; and he taketh thereof, and warmeth him-

self; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:—and the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god! They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

JEHOVAH (*to Israel*)

Remember these things, O Jacob; and Israel, for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.—

Hymn of Joy

Sing, O ye heavens,
For the Lord hath done it;
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath redeemed Jacob,
And will glorify himself in Israel.

Jehovah (*continues*)

— Thus saith the Lord, thy redeemer, and he that formed thee from the womb: I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; who is with me? that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish: that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built, and I will raise up the waste places thereof; that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying of Jerusalem, She shall be built; and the foundation of the temple shall be laid.

V

JEHOVAH (*to the Nations and Cyrus*)

Thus saith the LORD to his anointed, to Cyrus, wh(right hand I have holden, to subdue nations before hi and I will loose the loins of kings; to open the doo before him, and the gates shall not be shut; I will g before thee, and make the rugged places plain: I wi break in pieces the doors of brass, and cut in sunder th(bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the LORD, which call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: I am the LORD, and there is none else. I form the light, and create darkness; I make peace, and create evil; I am the LORD, that doeth all these things: —

Outburst of Joy

Drop down, ye heavens, from above,
  And let the skies pour down righteousness;
Let the earth open, that they may bring forth salvation,
  And let her cause righteousness to spring up together.

— I the Lord have created it. Woe unto him that striveth with his Maker! a potsherd among the potsherds of the earth! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto a father, What begettest thou? or to a woman, With what travailest thou? Thus saith the Lord, the Holy One of Israel, and his Maker: Ask me of the things that are to come; concerning my sons, and concerning the work of my hands, command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will make straight all his ways: he shall build my city, and he shall let my exiles go free, not for price nor reward, saith the Lord of hosts.

Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they

shall go after thee; in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee: 'Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour.' They shall be ashamed, yea, confounded, all of them: they shall go into confusion together that are makers of idols. But Israel shall be saved by the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the LORD that created the heavens; he is God; that formed the earth and made it; he established it, he created it not a waste, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. Declare ye, and bring it forth; yea, let them take counsel together: who hath shewed this from ancient time? who hath declared it of old? have not I the LORD? and there is no God else beside me; a just Goc and a saviour; there is none beside me. Look unto me, ar- be ye saved, all the ends of the earth: for I am Goc and there is none else. By myself have I swor th

is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in the LORD, shall one say unto me, is righteousness and strength: even to him shall men come, and all they that were incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory. Bel boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

JEHOVAH (*to Israel*)

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which have been borne by me from the belly, which have been carried from the womb: and even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver. To whom will ye liken me, and make me equal, and compare me, that we may be like? Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith, and he maketh it a god; they fall lown, yea, they worship. They bear him upon the shouler, they carry him, and set him in his place, and he deth; from his place shall he not remove: yea, one

shall cry unto him, yet can he not answer, nor save him out of his trouble.

Remember this, and stand fast: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man of my counsel from a far country; yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it. Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will give salvation in Zion and my glory unto Israel.

vi

ISRAEL'S TRIUMPH OVER BABYLON

Come down, and sit in the dust, O virgin daughter of
 Babylon;
Sit on the ground without a throne, O daughter of the
 Chaldeans:
 For thou shalt no more be called tender and delicate.

Take the millstones, and grind meal;
Remove thy veil, strip off the train;
Uncover the leg, pass through the rivers:
  Thy nakedness shall be uncovered,
  Yea, thy shame shall be seen.

"I will take vengeance, and will accept no man!"
Our redeemer, the LORD of hosts is his name:
  The Holy One of Israel!

Sit thou silent,
And get thee into darkness, O daughter of the Chaldeans:
  For thou shalt no more be called, the Lady of Kingdoms.

JEHOVAH (*to the Nations and Babylon*)

I was wroth with my people, I profaned mine inheritance, and gave them into thine hand: thou didst shew them no mercy; upon the aged hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end thereof. Now therefore hear this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know

the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee, despite of the multitude of thy sorceries, and the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee; thou shalt not know the dawning thereof: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou knowest not. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: it shall not be a coal to warm at, nor a fire to sit before. Thus shall the things be unto thee wherein thou hast laboured: they that have trafficked with thee from thy youth shall wander every one to his quarter; there shall be none to save thee.

JEHOVAH (*to Israel*)

Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name. I have declared the former things from of old; yea, they went forth out of my mouth, and I shewed them: suddenly I did them, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; therefore I have declared it to thee from of old; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard it; behold all this; and ye, will ye not declare it? I have shewed thee new things from this time, even hidden things, which thou hast not known. They are created now, and not from of old; and before this day thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have

refined thee, but not as silver; I have chosen thee in the furnace of affliction. For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another. Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together.

vii

JEHOVAH (*to the Nations*)

Assemble yourselves, all ye, and hear; which among them hath declared these things? He whom the LORD loveth shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; from the beginning I have not spoken in secret: —

VOICE OF CYRUS (*heard responding*)

From the time that it was, there am I:
And now the Lord GOD hath sent me, and his ...

JEHOVAH (*to Israel*)

Thus saith the LORD, thy redeemer, the Holy One of Israel: I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name should not be cut off nor destroyed from before me.

Go ye forth of Babylon,
Flee ye from the Chaldeans;

with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye,

The LORD hath redeemed his servant Jacob:
And they thirsted not when he led them through the deserts:
He caused the waters to flow out of the rock for them:
He clave the rock also, and the waters gushed out.

* * *

here is no peace, saith the LORD, unto the wicked.

VISION II

THE SERVANT OF JEHOVAH AWAKENED

i

The Servant of Jehovah Awakened to his Mission

Jehovah's Servant

Listen, O isles, unto me; and hearken, ye peoples, from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft, in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have laboured in vain, I have spent my strength for nought and vanity: yet surely my judgement is with the Lord, and my recompence with my God. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him: (for I am honourable in the eyes of the Lord, and my God is become my strength:) yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to

the Gentiles, that thou mayest be my salvation unto the end of the earth.

ii

The Ministry to Zion

JEHOVAH'S SERVANT

Thus saith the LORD, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the LORD that is faithful, even the Holy One of Israel, who hath chosen thee. Thus saith the LORD, In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high ways shall be exalted. Lo, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

HYMN OF JOY

Sing, O heavens;
And be joyful, O earth;
And break forth into singing, O mountains:
For the LORD hath comforted his people,
And will have compassion upon his afflicted.

ZION

Jehovah hath forsaken me, and the Lord hath forgotten me.

JEHOVAH'S SERVANT

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live," saith the LORD, "thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride. For, as for thy waste and thy desolate places and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swal-

lowed thee up shall be far away. The children of thy bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell."

ZION

Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? and who hath brought up these? Behold, I was left alone; these, where were they?

JEHOVAH'S SERVANT

Thus saith the Lord GOD, "Behold, I will lift up mine hand to the nations, and set up mine ensign to the peoples: and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am the LORD, and they that wait for me shall not be ashamed."

ZION

Shall the prey be taken from the mighty, or the captives of the terrible be delivered?

JEHOVAH'S SERVANT

s saith the LORD, "Even the captives of tl
snall be taken away, and the prey of the territ

shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy saviour, and thy redeemer, the Mighty One of Jacob." Thus saith the LORD, "Where is the bill of your mother's divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away. Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering."

iii

The Ministry to the Nations

JEHOVAH'S SERVANT

The Lord GOD hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he

wakeneth mine ear to hear as they that are taught. The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant? though he walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of mine hand; ye shall lie [illegible] n sorrow.

VISION III

ZION AWAKENED

i

Appeals to Zion

JEHOVAH

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many.

For the LORD hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

(*No response*)

JEHOVAH

Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will

make my judgement to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(No response)

JEHOVAH

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation unto all generations.

(No response)

THE CELESTIAL HOSTS

Awake, awake, put on strength, O arm of the LORD;
Awake, as in the days of old,
The generations of ancient times!

Art thou not it that cut Rahab in pieces,
  That pierced the dragon?
Art thou not it which dried up the sea,
  The waters of the great deep;
  That made the depths of the sea
A way for the redeemed to pass over?

And the ransomed of the LORD shall return,
And come with singing unto Zion;
  And everlasting joy shall be upon their heads:
They shall obtain gladness and joy,
  And sorrow and sighing shall flee away.

JEHOVAH

I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man which shall be made as grass; and hast forgotten the LORD thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? And where is the fury of the oppressor? The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail.

For I am the LORD thy God, which stilleth the sea, when the waves thereof roar: the LORD of hosts is his name. And I have put my words in thy mouth, and have

covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

(*No response*)

THE CELESTIAL HOSTS

Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the LORD the cup of his fury;
Thou hast drunken the bowl of the cup of staggering, and drained it.

There is none to guide her
Among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand
Of all the sons that she hath brought up.

These two things are befallen thee;
Who shall bemoan thee?
Desolation and destruction,
And the famine, and the sword,
How shall I comfort thee?

Thy sons have fainted,
They lie at the top of all the streets,
As an antelope in a net;
They are full of the fury of the LORD,
The rebuke of thy God.

JEHOVAH

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord, the LORD, and thy God that pleadeth the cause of his people: Behold, I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy back as the ground, and as the street, to them that go over.

(*No response*)

THE CELESTIAL HOSTS

Awake, awake, put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city:
For henceforth there shall no more come into thee the uncircumcised and the unclean.

Shake thyself from the dust;
Arise, sit thee down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.

JEHOVAH

For thus saith the LORD, Ye were sold for nought, and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down at the first into Egypt to sojourn there: and the Assyrian oppressed them without cause. Now therefore, what do I here, saith the LORD, seeing that my people is taken away for nought? They that rule over them do howl, saith the LORD, and my name continually all the day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: Behold it is I!

ii

The Awakening

CHORUS OF WATCHMEN

How beautiful upon the mountains are the feet of him
  That bringeth good tidings, that publisheth peace,
  That bringeth good tidings of good, that publisheth
    salvation:
That saith unto Zion, Thy God reigneth!

The voice of thy Watchmen! they lift up the voice,
  Together do they sing,
  For they shall see, eye to eye,
How the LORD returneth to Zion.

Break forth into joy, sing together,
  Ye waste places of Jerusalem:
For the LORD hath comforted his people,
  He hath redeemed Jerusalem.

The LORD hath made bare his holy arm
  In the eyes of all the nations;
  And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
  Touch no unclean thing;
Go ye out of the midst of her;
  Be ye clean, ye that bear the vessels of the LORD.

For ye shall not go out in haste,
  Neither shall ye go by flight;
For the LORD will go before you,
  And the God of Israel will be your rearward.

VISION IV

THE SERVANT OF JEHOVAH EXALTED

JEHOVAH

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. Like as many were astonied at thee, (his visage was so marred from that of man, and his form from that of the sons of men,) so shall he startle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they understand.

CHORUS OF NATIONS

1

Who hath believed that which we have heard?
And to whom hath the arm of the LORD been revealed?

For he grew up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness, that we should look upon him;
Nor beauty that we should desire him.

He was despised, and rejected of men;
A man of sorrows, and acquainted with grief:
    And as one from whom men hide their face he was despised,
    And we esteemed him not.

2

Surely he hath borne our griefs,
And carried our sorrows:
    Yet we did esteem him stricken,
    Smitten of God, and afflicted.

But he was wounded for our transgressions,
He was bruised for our iniquities:
    The chastisement of our peace was upon him;
    And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way:
    And the Lord hath laid on him
    The iniquity of us all.

3

He was oppressed,
Yet he humbled himself,
    And opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep that before her shearers is dumb;
    Yea, he opened not his mouth.

By oppression and judgement he was taken away;
And his life who shall recount?
    For he was cut off out of the land of the living;
    For the transgression of my people was he stricken.

And they made his grave with the wicked,
And with the rich in his death;
    Although he had done no violence,
    Neither was any deceit in his mouth.

4

Yet it pleased the LORD to bruise him;
He hath put him to grief:
When his soul shall make an offering for sin,
    He shall see his seed, he shall prolong his days,
    And the pleasure of the LORD shall prosper in his hand:
    He shall see and be satisfied with the travail of his soul.

By his knowledge shall my righteous servant make many righteous:
And he shall bear their iniquities.
Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong:
    Because he poured out his soul unto death,
    And was numbered with the transgressors:
    Yet he bare the sin of many,
    And maketh intercession for the transgressors.

VISION V

SONGS OF ZION EXALTED

i

Zion the Bride of Jehovah

Sing, O barren,
  Thou that didst not bear;
Break forth into singing, and cry aloud,
  Thou that didst not travail with child!

For more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand, and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed,
  Neither be thou confounded, for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
  And the reproach of thy widowhood shalt thou remember no more.

For thy Maker is thine husband;
    The LORD of hosts is his name:
And the Holy One of Israel is thy redeemer;
    The God of the whole earth shall he be called.

For the LORD hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God.

For a small moment have I forsaken thee;
    But with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment:
    But with everlasting kindness will I have mercy on
        thee:

saith the LORD, thy redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart,
    And the hills be removed;
But my kindness shall not depart from thee,
    Neither shall my covenant of peace be removed:

saith the LORD that hath mercy on thee.

ii

Zion the City of Beauty and Peace

O thou afflicted, tossed with tempest, and not comforted,
Behold, I will set thy stones in fair colours,
And lay thy foundations with sapphires.

And I will make thy pinnacles of rubies,
And thy gates of carbuncles,
And all thy border of pleasant stones.

And all thy children shall be taught of the LORD;
And great shall be the peace of thy children:
In righteousness shalt thou be established.

Thou shalt be far from oppression, for thou shalt not fear;
And from terror, for it shall not come near thee:
Behold, they may stir up strife, but not by me;
Whosoever shall stir up strife against thee shall fall because of thee.

Behold, I have created the smith
That bloweth the fire of coals,
And bringeth forth a weapon for its work;
And I have created the waster to destroy:

No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgement thou shalt condemn.
This is the heritage of the servants of the LORD,
And their righteousness which is of me, saith the LORD.

iii

Zion the Witness to the Nations

ZION (*to the Nations*)

'Ho, every one that thirsteth, come ye to the waters,
'And he that hath no money, come ye, buy and eat;
'Yea, come, buy wine and milk,
'Without money and without price.

'Wherefore do ye spend money for that which is not bread?
'And your labour for that which satisfieth not?
'Hearken diligently unto me, and eat ye that which is good,
'And let your soul delight itself in fatness.

'Incline your ear, and come unto me;
'Hear, and your soul shall live:
'And I will make an everlasting covenant with you,
'Even the sure mercies of David.'

Behold, I have given him for a witness to the peoples, and a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

'Seek ye the LORD while he may be found,
  'Call ye upon him while he is near:
'Let the wicked forsake his way,
  'And the unrighteous man his thoughts:

'And let him return unto the LORD,
  'And he will have mercy upon him;
'And to our God,
  'For he will abundantly pardon.'

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

'For ye shall go out with joy,
'And be led forth with peace:
'The mountains and the hills shall break forth before you into singing,
'And all the trees of the field shall clap their hands.

'Instead of the thorn shall come up the fir tree,
'And instead of the brier shall come up the myrtle tree:
'And it shall be to the LORD for a name,
'For an everlasting sign that shall not be cut off.'

VISION VI

REDEMPTION AT WORK IN ZION

Introduction

Thus saith the LORD, Keep ye judgement, and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the stranger, that hath joined himself to the LORD, speak, saying, The LORD will surely separate me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD of the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast by my covenant: Unto them will I give in mine house and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the strangers, that join themselves to the LORD, to minister unto him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings

and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples. The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside his own that are gathered.

i

Struggle with Sin and Error

A CRY

All ye beasts of the field,
Come to devour,
Yea, all ye beasts in the forest.

THE PROPHETIC SPECTATOR

His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter. 'Come ye, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure.' The righteous perisheth, and no man

layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away through wickedness.

VOICE OF PROPHECY

He entereth into peace; they rest in their beds, each one that walketh in his uprightness. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, ye that inflame yourselves among the oaks, under every green tree; that slay the children in the valleys, under the clefts of the rocks? Among the smooth stones of the valley is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered an oblation. Shall I be appeased for these things? Upon a high and lofty mountain hast thou set thy bed: thither also wentest thou up to offer sacrifice. And behind the doors and the posts hast thou set up thy memorial: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thine ambassadors far off, and didst debase thyself even unto hell. Thou wast wearied with the length of thy way; yet

saidst thou not, There is no hope: thou didst find a quickening of thy strength; therefore thou wast not faint. And of whom hast thou been afraid and in fear, that thou liest, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of long time, and thou fearest me not? I will declare thy righteousness; and as for thy works, they shall not profit thee. When thou criest, let thy rabble of idols deliver thee; but the wind shall take them, a breath shall carry them all away: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

JEHOVAH

Cast ye up, cast ye up,
  Prepare the way,
Take up the stumblingblock
  Out of the way of my people.

VOICE OF PROPHECY

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail

before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him, I hid my face and was wroth: and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith the LORD; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

JEHOVAH

Cry aloud, spare not,
Lift up thy voice like a trumpet,
And declare unto my people their transgression,
And to the house of Jacob their sins.

VOICE OF PROPHECY

Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure,

and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the LORD shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build

the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

ii

Israel Rousing to Repentance

VOICE OF PROPHECY

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness. None sueth in righteousness, and none pleadeth in truth: they trust in vanity, ... speak lies; they conceive mischief, and bring forth ...

quity. They hatch basilisks' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation and destruction are in their paths. The way of peace they know not; and there is no judgement in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace.

Repentant Israel

Therefore is judgement far from us, neither doth righteousness overtake us: we look for light, but behold darkness; for brightness, but we walk in obscurity. We grope for the wall like the blind, yea, we grope as they that have no eyes: we stumble at noonday as in the twilight; among them that are lusty we are as dead men. We roar all like bears, and mourn sore like doves: we look for judgement, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us, and as for our iniquities, we know them: in transgressing and denying the Lord, and turning away from following our God, speaking oppression and revolt, conceiving and

uttering from the heart words of falsehood. And judgement is turned away backward, and righteousness standeth afar off: for truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey.

iii

Redemption begun

And the LORD saw it, and it displeased him that there was no judgement. And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him; and his righteousness, it upheld him. And he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a cloke.

JEHOVAH

According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: for he shall come as a rushing

stream, which the breath of the LORD driveth. And a redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. And as for me, this is my covenant with them, saith the LORD: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

iv

Song of Zion Redeemed

1

Arise, shine; for thy light is come,
And the glory of the LORD is risen upon thee.

For behold, darkness shall cover the earth,
  And gross darkness the peoples:
But the LORD shall arise upon thee,
  And his glory shall be seen upon thee.

2

And nations shall come to thy light,
And kings to the brightness of thy rising.

Lift up thine eyes round about, and see:
    They all gather themselves together, they come to
        thee:
Thy sons shall come from far,
    And thy daughters shall be carried in the arms.

Then thou shalt see and be lightened,
    And thine heart shall tremble and be enlarged;
Because the abundance of the sea shall be turned unto
        thee,
    The wealth of the nations shall come unto thee.

The multitude of camels shall cover thee,
    The dromedaries of Midian and Ephah;
They all shall come from Sheba, they shall bring gold
        and frankincense,
    And shall proclaim the praises of the LORD.

All the flocks of Kedar shall be gathered together unto
        thee,
    The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
    And I will beautify the house of my glory.

3

Who are these that fly as a cloud,
And as the doves to their windows?

Surely the isles shall wait for me,
  And the ships of Tarshish first,
To bring thy sons from far,
  Their silver and their gold with them,
For the name of the LORD thy God,
  And for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls,
  And their kings shall minister unto thee:
For in my wrath I smote thee,
  But in my favour have I had mercy on thee.

Thy gates also shall be open continually,
  They shall not be shut day nor night;
That men may bring unto thee the wealth of the nations,
  And their kings led with them:
For that nation and kingdom that will not serve thee shall perish;
  Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
  The fir tree, the pine, and the box tree together;
To beautify the place of my sanctuary,
  And I will make the place of my feet glorious.

And the sons of them that afflicted thee
    Shall come bending unto thee;
And all they that despised thee
    Shall bow themselves down at the soles of thy feet.

4

And they shall call thee the City of the LORD,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated,
    So that no man passed through thee,
I will make thee an eternal excellency,
    A joy of many generations.

Thou shalt also suck the milk of the nations,
    And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy saviour,
    And thy redeemer, the Mighty One of Jacob.

For brass I will bring gold,
    And for iron I will bring silver,
And for wood brass,
    And for stones iron.

I will also make thy officers peace,
    And thine exactors righteousness;

Violence shall no more be heard in thy land,
  Desolation nor destruction within thy borders;
But thou shalt call thy walls Salvation,
  And thy gates Praise.

5

The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,
  And thy God thy glory.

Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For the LORD shall be thine everlasting light,
  And the days of thy mourning shall be ended.

Thy people also shall be all righteous,
They shall inherit the land for ever;
The branch of my planting,
The work of my hands,
  That I may be glorified.
The little one shall become a thousand,
And the small one a strong nation:
  I the LORD will hasten it in its time.

V

The Redeemer Come to Zion

The Redeemer

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The Redeemer (*to Zion*)

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the wealth of the na-

tions, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess double: everlasting joy shall be unto them. For I the LORD love judgement, I hate robbery with iniquity; and I will give them their recompence in truth, and I will make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

ZION

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

THE REDEEMER

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth

as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land 'Beulah:' for the LORD 'delighteth' in thee, and thy land shall be 'married.' For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

THE REDEEMER (*to the Watchmen*)

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the LORD'S remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength: Surely I will nc more give thy corn to be meat for thine enemies; ε strangers shall not drink thy wine, for the which thou laboured: but they that have garnered it shall eat it, aı praise the LORD; and they that have gathered it shall drink it in the courts of my sanctuary.

CHORUS OF WATCHMEN

Go through, go through the gates;
  Prepare ye the way of the people;
Cast up, cast up the highway; gather out the stones;
  Lift up an ensign for the peoples.

Behold, the LORD hath proclaimed unto the end of the earth,

Say ye to the daughter of Zion,
  Behold, thy salvation cometh;
Behold, his reward is with him,
  And his recompence before him.

And they shall call them The holy people,
  The redeemed of the LORD:
And thou shalt be called Sought out,
  A city not forsaken.

VISION VII

THE DAY OF JUDGMENT

i

Judgment on the Nations

CHORUS OF WATCHMEN

Who is this that cometh from Edom,
With crimsoned garments from Bozrah ?
This that is glorious in his apparel,
Marching in the greatness of his strength ?

HE WHO COMETH

I that speak in righteousness,
Mighty to save.

CHORUS OF WATCHMEN

Wherefore art thou red
In thine apparel,
And thy garments
Like him that treadeth in the winefat ?

He who cometh

I have trodden the winepress alone;
And of the peoples there was no man with me:
    Yea, I trod them in mine anger,
    And trampled them in my fury;
    And their lifeblood is sprinkled upon my garments,
    And I have stained all my raiment.

For the day of vengeance was in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold:

Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.
    And I trod down the peoples in mine anger,
    And made them drunk in my fury,
    And I poured out their lifeblood on the earth.

ii

Judgment in Zion

Repentant Israel

I will make mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all that

the LORD hath bestowed on us; and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them. Then his people remembered the ancient days of Moses: 'Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the water before them, to make himself an everlasting name? that led them through the depths, as an horse in the wilderness, that they stumbled not? As the cattle that go down into the valley, the spirit of the LORD caused them to rest: so didst thou lead thy people, to make thyself a glorious name.'

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy mighty acts? the yearning of thy bowels and thy compassions are restrained toward me. For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O LORD, art our father; our re-

deemer from everlasting is thy name. O LORD, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule; as they that were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when fire kindleth the brushwood, and the fire causeth the waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been of long time, and shall we be saved? For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us by means of our iniquities. But now, O

LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people. Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

JEHOVAH IN JUDGMENT

Judgment

I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoketh me to my face continually, sacrificing in gardens, and burning incense upon bricks; which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will

not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I first measure their work into their bosom.

Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my chosen shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for my people that have sought me.

Salvation

But ye that forsake the LORD, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny: I will destine you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty behold, my servants shall rejoice, but ye shall be ashamed

Judgment

behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, and the Lord GOD shall slay thee.

And he shall call his servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for calamity; for they are the seed of the

Salvation

blessed of the LORD, and their offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD. Thus saith the LORD, The heaven is my throne, and the earth is my footstool; what manner of house will ye build unto me? and what place shall be my rest? For all these things hath mine hand made, and so all these things came to be, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

Judgment

He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not. Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed.

CONFUSED CRIES

A voice of tumult from the city!
A voice from the temple!
A voice of the LORD that rendereth recompence to his enemies!

VOICES OF THE SAVED

Before she travailed, she brought forth;
Before her pain came, she was delivered of a man child!
Who hath heard such a thing?
Who hath seen such things?

Shall a land be born in one day?
Shall a nation be brought forth at once?
For as soon as Zion travailed,
She brought forth her children!

JEHOVAH

Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: that ye may suck and be satisfied with the breasts of her conso-

Salvation

lations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of the LORD shall be known toward his servants.

Judgment

And he will have indignation against his enemies. For, behold, the LORD will come with fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. For I know their works and their thoughts.

Salvation

I come to gather all nations and tongues; and they shall come, and shall see my glory. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and

they shall declare my glory among the nations. And they shall bring all your brethren out of all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD. And of them also will I take for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Judgment

And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Notes

The Parenthetic Preface

A notable feature of the prophetic style is what may be termed the Parenthetic Preface: that is, the tendency to place what is prefatory in character, not before, but after, or in the middle of that which it prefaces.

The most interesting example is II. iii. The prophecy is as a whole a highly realistic vision of peoples combining against Judah but brought to confusion. The vision is interrupted in the middle by the Divine commission to the prophet, commanding him to lay before the panic-stricken of Judah a Divine 'law and testimony' to which they should seek instead of consulting familiar spirits and wizards. The interest of this example is that this parenthetic commission is itself interrupted in the middle by the prophet's acceptance of it: he and his children [to whom he has given significant names, Shear-jashub and Maher-shalal-hash-baz] are living signs in Israel. This preface within a preface makes the whole prophecy suggestive of an algebraic expression with double brackets:

Proud foes [A word (Prophet accepts) for the timid] overthrown

Similar examples occur often. It is significant that the original call of Isaiah to his ministry is placed at the end of Book I. In the second Vision of *Zion Redeemed* the soliloquy of Jehovah's Servant on his mission occurs between his ministry to Israel and his ministry to the Nations. In V. i the course of

the prophecy is interrupted by answers to those who attack the whole ministry of Isaiah: there is a similar interruption to the series of visions of Amos (chapter vii. 10). The prophecy against trust in Egypt (V. iii) is interrupted by an oracle against Egypt. The companion pictures of destruction and restoration which make up V. vii are each interrupted by prefatory verses emphasising the importance of the prophecy. In the third Vision of *Zion Redeemed* the song of the Watchmen begins before the announcement of the singers: *The voice of thy Watchmen*, etc. And in the fifth Vision (pages 178, 179) Zion is heard issuing its invitation before the words of God which proclaim Zion a witness to the Nations.

There is an extension of the same principle when we find passages conveying realistically a supernatural vision before we have the words that introduce the idea of a seer in the position to behold the vision. The effect is not unlike that of classical poetry which made it a law to plunge *in medias res*, and leave the commencement of the story to be afterwards brought out indirectly. The prophecies of the Watchman are a clear example (see IV. x): another is the Doom of Ethiopia (IV. vii).

Verse and Prose in Prophetic Literature

As I have departed from the usually accepted notions of verse and prose in prophetic writings, I desire to make clear the principle on which I have acted.*

* On the whole subject compare the *Ecclesiasticus* volume, pages vii–xi; and my *Literary Study of the Bible*, pages 112–124.

Verse in Hebrew depends, to speak generally, not on such mechanical devices as rhyme and syllabic number or quantity, but upon the parallelism of clauses. But such parallelism of clauses is a regular device of rhetoric prose; and it may be safely asserted that there is no degree of sentence parallelism in the most sonnet-like biblical verse which may not be equalled by artificial prose style. In such a language it is inevitable that prose and verse must overlap, and that there should be a compound style partaking of the nature of both.

This much is generally recognised. But it is the custom of many editors to use the devices of separated and indented lines wherever there is parallelism of clauses. Others will print the whole of this compound style as prose. I have preferred to use the customary outer forms of verse and prose in order to discriminate what needs discriminating, although the things so separated may not be precisely 'verse' or 'prose.'

The arrangement must be judged by its results in assisting the reader to catch the literary effect of what he reads. But I may at the outset illustrate the sort of discriminations which I have attempted. An important case may be illustrated by the Doom prophecy on Babylon (IV. i). Here, as in many similar cases, we have a Divine word of denunciation and threatening [here presented as prose], interrupted at intervals by what seem to be songs of exclamation, or celebration of what the Divine word conveys. The 'prose' passages make a complete discourse of denunciation; the 'verse' passages constitutute highly artistic interruptions and emphasis. In the Doom of Moab (IV. iv) the order is reversed: we have a highly rhythmic wail

over fallen Moab, interrupted at intervals by [prose passages] the Divine word denouncing and threatening. In the opening of the Rhapsody of *Zion Redeemed* a Divine word of comfort is spoken [prose], and Voices [represented by verse] carry the tidings over the wilderness to Zion. The first Vision of this rhapsody is a lengthy discourse of God, interrupted at times by [verse] outbursts of joy. The third Vision is a succession of appeals from God to Zion [prose], with occasional passages [verse] of some other power that seconds the appeal of Jehovah. There are many similar examples.

Other cases are more general. The difficult prophecy II. i becomes intelligible if we understand the [prose] testimony of Isaiah as interrupted by ballad fragments of the enemy quoted in scorn. The rhapsody that closes Book IV has a general dramatic movement [conveniently represented as prose] interrupted by what are announced as 'songs.' And such announcement of 'songs' in the midst of what as a whole belongs to some other literary form is common.

Another discrimination which I have made by the same device is illustrated by the prophecy of the Watchman (IV. x). Here we have alternately vivid realisation of something seen in vision, and the prophet's explanation or meditation: the forms of verse lines and continuous prose fit well with the alternating passages. Kindred examples will be found in II. iii; IV. vii; V. vii. Important cases are the first and third Songs of Zion Exalted (pages 175, 178). In the first, what I have presented in verse form makes a song-like poem, complete in itself, celebrating Zion as Jehovah's Bride; it is interrupted by passages,

distinctly spoken by Jehovah, giving in the style of discourse the basis for this conception. Similarly the verse portions of the third 'song' are spoken by Zion to the Nations, and make a complete appeal; the interrupting passages [presented as prose] give Jehovah's commission that constitutes Zion a witness in this manner to the Nations. A confirmation of this arrangement is found in the words (page 179), "*For* my thoughts are not your thoughts," etc. A study of the whole shows that the *for* connects what follows, not with the sentence immediately preceding, but with the previous [prose] passage: the thought that God's mysterious work is as sure as the operations of nature emphasises, not the promise of pardon to the nations, but the mysterious elevation of afflicted Zion to the position of a witness to the peoples of the world.

I shall reckon it no objection to the arrangement I have adopted if it be pointed out that some of the passages I have presented as prose are as full of rhythmic parallelism as passages I have presented as verse. In reality there is neither 'verse' nor 'prose,' but a compound style that passes as easily from one to another kind of rhythm as music passes from recitative to time bars. In such a case I have found in my own experience that the utilisation of conventional forms of presentation to the eye does assist a discrimination of literary differences that needs to be made. And ease in following the thought of the writer is the supreme law of literary form.

The Pendulum Movement

The student of biblical literature should keep before him a special tendency of Hebrew thought, to substitute for temporal or logical succession an alternation between opposite thoughts, like the swinging to and fro of a pendulum. This is of frequent occurrence in *Isaiah.*

The most extended example is in the first Vision of *Zion Redeemed.* The situation is that the Nations and Israel are summoned before the bar of Jehovah to hear of his deliverance wrought through Cyrus. God is the sole speaker: and his discourse — prolonged through eight chapters — is a regular alternation (seven times repeated) between appeals to the Nations and addresses to Israel. A similar pendulum-like swinging between the ideas of Judgment and Salvation closes this rhapsody: the change sometimes occurring in the middle of a sentence. An interruption takes place at one point (page 207): but the interruption is itself a pendulum swing between cries of the lost and the saved.

The rhapsody that closes Book IV is wholly constructed on this form of movement. Its three parts do not succeed one another in order of time: the judgment is complete in the first two, and is but commencing at the beginning of the third. But throughout the whole there is the alternation between Judgment and Salvation: and from this point of view the three sections can be seen to increase in intensity. Thus the advance in dramatic movement can be represented by the quickening of the pendulum swing:

Section 1	J S J
Section 2	J S J S
Section 3	J S J S J S J S J S

The pendulum movement may be a touchstone for interpretation of difficult passages. The obscurity of chapter ix is in this work removed by assuming an alternation between triumph of Judah's enemies and triumph of Judah. (See pages 31–2.)

ARRANGEMENT IN SEVEN BOOKS

The contents of our 'Book of the Prophet Isaiah' have been arranged (whether by the prophet himself or an editor) upon a singularly clear and harmonious plan. The whole falls into seven divisions, or 'books': the several books having individuality of interest, and each working up to a literary climax.

Book I contains General Prophecies: presenting Isaiah's main theme—the purging judgment that must precede the salvation of the remnant—without any specialisation to particular occasions or circumstances. A climax to the book is found in the prophet's vision of his call to the prophetic office; it is characteristic of Isaiah that this should follow prophecies to which it seems a preface (see above, page 213).

The prophecies of Book II are specifically connected with an historic crisis, the Unholy Alliance (in the reign of Ahaz) of Northern Israel with Syria against Judah. A further bond of unity running through this book is the sign 'Immanuel.' For a climax, the sign 'Immanuel' is enlarged into the 'Wonderful

Counsellor,' and an ode follows denouncing the final Doom of the North.

The Third Book is wholly occupied with Assyrian invasion and the overthrow of the invader; the terms are general, and not determined to any particular invasion. The climax is the picture of the Holy Mountain and final Messianic peace.

Book IV is plainly independent of chronology, and gathers into one the various Dooms of the Nations. It culminates in a general Rhapsody of Judgment, picturing the overthrow of the whole earth, and the glory of the saved (both of Israel and of the Nations) in the Holy Mountain. [For the reference to Moab see below, page 239.]

The separateness of Book V from what precedes and follows is obvious; and it is also easy to catch the harmony of spirit in the discourses of which it is made up. Here the universal theme of purging judgment and salvation of the remnant is bound up with a political situation of the chosen people: but it is a situation which is chronic rather than special—a tendency to seek defence from the coming overthrow other than that of submission to divine judgment. In the first discourse we read of a 'refuge of lies' on the part of the rulers of Judah; in the second discourse they 'hide their counsel from the LORD,' while the foe is here 'the multitude of all the nations that fight against Ariel.' In the third and fourth discourses the false refuge is specified as trust in Egypt, and the threatened destruction is from Assyria. The fifth discourse is again general in its terms. For a climax to this book we have a Rhapsody of Salvation coming at the eleventh hour, while the 'sinners in

Zion' [those who have been resting on the false hopes] tremble before the 'everlasting burnings' that cleanse the holy city. There is however a second climax in the seventh prophecy, of an Utter Destruction and Great Restoration extending to the whole earth. [The reference to Edom is only a detail: see below, page 241.]* Thus the spirit of this fifth book is best expressed by a general title — Prophecies of Judgment and Restoration.

Book VI, like Book II, is specifically connected with a period of history — the reign of Hezekiah. It lacks the climax prophecy which appears in the other books: unless we are to regard Book VII as standing for the grand climax to this book and to the whole collection of prophecies.

What is here designated as Book VII is the all-important literary composition called by most modern commentators the 'Second Isaiah,' and assigned to a different author and a later age. With questions of date and authorship the Modern Reader's Bible has no concern. The present arrangement assumes only what all schools of criticism may concede — that these chapters (xl–lxvi) form a literary work distinct from all the rest. It is here presented as the Rhapsody (or Spiritual Drama) of Zion Redeemed.

* The vexed questions of the date and authorship of chapter xxxv are outside the scope of the present work. Whatever may be the truth in regard to its authorship, it is clear that in the *Isaiah* which has come down to us this section is presented as the contrast to the preceding picture of destruction required by the plan of Book V, in all the discourses of which destruction is contrasted with restoration.

BOOK I

For the book as a whole see above, page 219.

i. This discourse consists of a theme, God's arraignment of his children as rebels, treated in four paragraphs: the prophet's remonstrance — repentance by oblations — repentance of life — corruption redeemed with judgment.

ii. This discourse has the 'envelope structure' so common in Hebrew lyrics: it opens and closes with pictures of the golden age of peace and righteousness, and between these pictures the body of the discourse emphasises the purging judgment through which alone such glory is to be reached. Four paragraphs make up the body of the discourse: corruption unforgivable — judgment advancing — judgment on men's pride — on women's luxury, till masculine rule and feminine beauty both go a-begging.

And it shall come to pass in the latter days, etc. This paragraph (except the last sentence) will be found almost verbatim in the *Book of Micah.* It must not be assumed that Micah borrowed it from Isaiah, or Isaiah from Micah. The prophetic writings abound in passages which recur with more or less variation. It is important in dealing with ancient literature to remember that the literature of books was preceded by a grand floating literature of oral speech, portions of which are worked up by the later authors into the poetry which has been stereotyped into books. Both Micah and Isaiah are in this case citing and enlarging upon one of these floating prophecies. — *Cease ye from man*, etc. This sentence is not found in the Septuagint,

and is by many regarded as a gloss, on account of its want of connection with what precedes. But (traditional divisions of chapters being ignored) the verse connects well with what follows, and I have made it the commencement of the new paragraph.

iv. For the structure of this prophecy, combining 'verse' and 'prose,' compare above, pages 214–7. I do not see in this prophecy any allusion to particular contemporary incident; but idealised suggestions of earthquake and famine (2, 6), and invasion of mystic foes (7). Compare the idealisation of locust plagues into mystic forces of destruction in *Joel.*

v. The position of this Vision of the prophet's Call at the close of the first book is in accordance with a feature of Isaiah's style, to place prefaces after that which they preface. [Above, page 213.] —*Make the heart of this people fat,* etc. This must not be understood as a warning to the prophet from the outset that his ministry would be unsuccessful. The whole commission given him amounts to what is the fixed idea throughout all Isaiah's writings — a *purging* judgment, that destroys all but the 'remnant' who by submission are saved. The remnant is here exhibited as no more than the stock of a tree that has been felled.

BOOK II

Book II consists of four closely connected prophecies, unified by the specific mention in the text of a political situation, the alliance of Northern Israel with Syria against Judah, and also by the thought of the 'sign Immanuel.' It is necessary to discuss in full detail this difficult section of *Isaiah*, as I am

advancing an interpretation of the 'sign Immanuel' different from the interpretations at present received.

Accepted interpretations, however much they may differ in detail, agree in understanding the 'virgin' who bears the child Immanuel to refer to a virgin (real or ideal) of Judah. The suggestion here offered is that the term 'Immanuel' is at first connected with a woman of the enemy's land, but is afterwards claimed in a truer sense for Judah and the chosen people of God. The word 'Immanuel' occurs three times. (1) In the first use of it (chapter vii. 14) the prophet is offering comfort to Judah in the panic of the allied invasion, and proclaims a sign from God. So confident is the foe that a woman [of the enemy] bringing forth a child calls him by the proud name 'God-with-us'; but before that proudly named child is old enough to discern good food from bad he will be eating famine fare. [That 'butter and honey' is an expression for famine fare is clear from the use of it below (chapter vii. 22), and is so recognised by Delitzsch, etc.] (2) The word occurs a second time in chapter viii. 8. The Assyrian invasion is to inundate Israel [the whole passage relates to the enemy's land, except the single clause that it will sweep onward into Judah]: it will 'fill the breadth of thy land, O Immanuel'—O boaster of God-with-us. (3) When the expression occurs the third time (chapter viii. 10) there is clearly a change in the use of it: the connective 'for' shows that what before was a proper name is here made into a sentence. The prophet cries to the allied enemies: Make what uproar ye please, ye will be broken in pieces, for GOD IS WITH US. The enemy's boast is appropri-

ated in a true sense for the people protected by God. (4) But this is not the end of the train of thought represented by the expression 'Immanuel.' The prophecy goes on to depict the complete triumph of God's chosen people of Judah over their enemies, and at the climax expands the idea of the child named from the Divine presence into something yet more glorious: *For unto us a child is born, unto us a son is given . . . and his name shall be called* [not merely 'God with us,' but] *Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.* Thus the whole group of prophecies finds a unity in the Immanuel idea.

By some readers the objection may be made that this interpretation conflicts with the use made of the passage in the New Testament. St. Matthew (chapter i. 22) describing Jesus born of the Virgin Mary cites the passage of Isaiah: *That it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us.* The answer is: (1) As regards the literal meaning of the particular verses of *Isaiah*, the present interpretation conflicts with the passage of *St. Matthew* only in the way in which all other interpretations conflict with it; (2) when the general drift of Isaiah's use of 'Immanuel' is considered, the interpretation here offered is a better basis for St. Matthew's reference than any other. (1) As regards the literal meaning of *Isaiah* vii. 14, nothing can be clearer than that the child whose birth is mentioned will be little more than an infant when the alliance of Israel and Syria is overthrown.

The verse could therefore refer to the birth of the Christ only in a secondary or mystic sense. [The upholders of the ordinary interpretation recognise this. Delitzsch speaks of Isaiah seeing as a present event what is really future. Driver understands the child as a 'pledge and symbol.' Cheyne says, "There is no explanation which does not oblige us to make some assumption not directly sanctioned by the text."] Is it not simpler to recognise that the New Testament writers, following canons of secondary and theological interpretation, cite expressions from the Old Testament *apart from their immediate context*, with the feeling that the very language of the sacred books had mystic significations over and above the natural interpretation that would belong to it as mere literature? Examples of this will occur to every reader: an unmistakable illustration is found within a few verses of the passage of *St. Matthew* already quoted. Speaking of the flight of Joseph, Mary and the Babe into Egypt St. Matthew adds (chapter ii. 15): *That it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.* No reference has been suggested for this except to *Hosea*, chapter xi. 1, which reads: *When Israel was a child, then I loved him, and called my son out of Egypt.* It is obvious that the words of Hosea cited by St. Matthew must be separated from their literary context in order to bear the significance he places on them. Thus as regards the verse of *Isaiah* quoted by St. Matthew, the interpretation here offered is no further than the received interpretations from St. Matthew's use of the prophecy. (2) But when we pass from particular verses to the whole drift of the Immanuel

prophecies, it will be clear that the proposed interpretation makes a fitter basis for the theological use of the term than any other: for it involves the connection of the term 'Immanuel' with the expanded expression 'Wonderful Counsellor, Mighty God,' etc., which is the most Messianic of all Messianic prophecies.

I proceed to point out how the proposed interpretation simplifies the connectedness of the group of prophecies from the historic standpoint. Those who connect the virgin of chapter vii. 14–16 with Judah are bound to connect with Judah also the verse that follows:

> *The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.*

They are thus saddled with the difficulty of understanding a threatened Assyrian invasion of Judah in the midst of a prophecy of which the explicit purpose is to comfort Judah under another invasion. This is surely rubbing the sore instead of bringing the plaister. The difficulty is usually met by saying that Ahaz, instead of accepting the prophet's message, went to Assyria for assistance, and in the end suffered from the power he had ferred to Judah's God. This may be true as an historic fa not a word to that effect is said by Isaiah. Nor is it qu that in passages that immediately follow (e.g. chapter viii etc.) the prophet is describing the Assyrian overthrow of and Syria. Thus the ordinary explanation of the Imm

verses involves a threatened Assyrian invasion of Judah interjected — without anything to mark the change — into a comforting promise to suffering Judah that her enemies should be overthrown by the Assyrians, and this because of a sin of Judah which the prophet omits to mention. With the present interpretation all this difficulty vanishes. The connection of chapter vii. 14 with Israel carries with it the reference of the verses that follow to Israel: it is Israel and its ally who suffer the Assyrian invasion throughout the whole group of prophecies. I have made this clear by the division of the text. I may add as a confirmation that the expression (chapter vii. 17) *days that have not come from the day that Ephraim departed from Judah* is an unnatural expression in an address to Judah: in an address to Northern Israel it is the most natural of all expressions, being equivalent to saying, 'Since thou becamest a kingdom.'

This interpretation of the land suffering Assyrian invasion as the land of Israel (and her ally) in all cases, and never the land of Judah, applies also to chapter ix. My explanation of this difficult portion of *Isaiah* is conveyed chiefly by the mode in which I have printed the text (see Prophecy iii of Book II). (1) It is necessary to isolate chapter viii. 11–20 as a preface to the prophecy which extends from chapter viii. 9 to ix. 7. For such parenthetic prefaces see above, page 213: this is the most ronounced example, and has the further peculiarity of a par-thetic acceptance (chapter viii. 17, 18) by the prophet of the ne commission. There is no difficulty in following such an gement when the passage is properly printed. (2) What ms (chapter viii. 9, 10 and viii. 21 to ix. 7) makes a rhap-

sodic vision of very interesting structure. In the first section there is a pendulum movement *in single lines* between the ideas of the enemy 'girding themselves' to destroy and their being dashed in pieces themselves. In the second section (following the parenthetic preface) there is the same pendulum movement *in stanzas:* alternately we have the boastful cries of Judah's enemies (indicated in my text by quotation marks) and the glorious triumph of Judah. By the time the third section is reached the boasting enemy has disappeared, and there is only the triumph of Judah in the child Wonderful.

There remains the difficulty of chapter vii. 7–9, which as ordinarily presented reads thus:

> *Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken in pieces, that it be not a people: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.*

All commentators recognise the extreme difficulty of following the connection of sentences here; and proposals are made to alter the text. I think the passage becomes intelligible (though not free from difficulty) on the basis of understanding quotations from the triumph songs of the enemy as scornfully interjected by the prophet in the midst of his pledge of thei overthrow. (See my arrangement of the text: Prophecy i o Book II.) This may seem a violent interpretation; but it h

the support (1) of Prophecy iii of this book, which I explain on the basis of similar quotations; (2) of the undoubted example of *Psalm* lxviii. 12–14, where the progress of Israel's invasion of the land of Canaan is conveyed by snatches of their triumph songs.*

i, ii, iii. Compare the general account of Book II, above, pages 223–30. For **ii** compare also note on **IV. viii.**

iv. The structure of this Doom Song is an interesting example of the combination of 'verse' and 'prose' which has been discussed in general terms above, page 214. There are here four stanzas, exactly symmetrical one with another. In each there is (*a*) an introductory couplet, (*b*) in the middle a quatrain of verse gnomic in character, (*c*) at the end a couplet refrain; between these fixed portions of verse there is prose (like recitative in music) which is expanded to varying degrees of fulness in the different stanzas. Though the refrain is verbally unchanged, yet it has the effect of continual advance, through the fuller meaning which comes into the word 'still' with each succeeding stanza.

BOOK III

The whole book is made up of a single prophecy of Assyria considered as the rod of Jehovah's anger: permitted to triumph as the unconscious agent of Jehovah's purposes, and cut down in his pride on the brink of complete success. The prophecy falls into two sections. The first section puts the thought in the

* See my *Literary Study of the Bible*, page 145.

form of general prediction. The second opens with realistic cries of panic, as if Jerusalem itself were on the point of falling: at this moment comes the Divine interposition, and as against fallen Assyria we have the picture of the Holy Mountain and the peace of 'the remnant': songs of salvation make the concluding note.

BOOK IV

i. The structure of this Doom prophecy is made up of the Divine word of the overthrow of Babylon [prose passages] interrupted at intervals by [impersonal] songs realising or celebrating what the Divine word brings forward. Compare above, page 215. The last of these verse interruptions is a fully developed Ode on Fallen Babylon. [Its structural form is antistrophic inversion (7, 6; 6, 7) on a basis of the Dirge or Taunt rhythm: this is (in contradistinction to equal parallelism) a line followed by a weaker line. The general impression of this rhythm is clear in this ode, though the inequality may be obscure in some couplets.]

My consecrated ones . . . them that exult in my majesty. The Divine voice is heard calling to his 'hosts'; the idea suggested by the title Jehovah Sabaoth. Compare *Joel* iii. 11 and 13; *Psalm* ciii. 20, 21.—*I will sit upon the mount of congregation in the uttermost parts of the north:* for the north as the quarter from which Divine judgment is to be looked for, compare note on page 175 of the *Job* volume of this series.

iii. The natural suggestion of this Doom Song is some affliction of Israel which is a cause of triumph for all the cities

of Israel's hereditary foe Philistia. They are bidden joice too soon: forces of destruction await accumulation of such forces of destruction is three degrees of comparison: serpent, basilisk, fiery pent. —*A smoke out of the north:* the north quarter from which Divine judgments come. It also a pointing to Assyria, especially in view of the appended. [Compare *II Chronicles*, chapter xxviii. 16 *What then shall one answer the messengers of the nation* prose epilogue suggests ambassadors of triumphant Phil ing to Judah, but received with the answer that her is still only in Jehovah.

iv. In its structure this beautiful Doom prophecy is istic Wail over fallen Moab [quatrains of verse] alte intervals with [prose passages] the Divine word on overthrow. Compare above, page 215. To (page 60) the dirge rhythm has become pronounced of the quatrain represents a dirge couplet], and are separated by varying refrains (italic passages). —'Se *the lambs*,' etc. Here Moab is supposed to speak and to for help to the power from which she had revolted. *II Kings*, chapter iii. 4. — *This is the word that spake . . . but now the LORD hath spoken:* for similar posts to prophecies compare below, Book IV. xi, xii.

vii. There is a certain amount of ambiguity about the situation presented in this striking Doom prophecy. Ambass are busily travelling in vessels of papyrus on the Nile — whom? Either (1) from the land beyond the rivers of

to the Ethiopians (the 'nation tall and smooth,' etc.), as if making common cause against an invader; or (2) from the Ethiopians and neighbouring peoples on their way to Assyria. The second verse will suit perfectly well with the Assyrians, especially the words, *A nation that meteth out, and treadeth down, whose land the rivers divide.* In either case the denouement is the same: an interposition of Jehovah such that henceforward Ethiopia (or Assyria) will send embassies to Zion alone.— For the structure compare above, page 216. After the situation has been realistically opened in verse, prose puts the Divine attitude: that of waiting without a sign of activity until the moment of doom has arrived, like a clear summer day that gives no sign of the tempest that is going to destroy the harvest.

viii. In this prophecy, as in II. ii, I have suggested a cluster of 'Prophetic Sentences.' These are brief prophetic utterances, each complete in itself; there is usually some pointedness of expression that makes them Prophetic Epigrams, like the maxims and epigrams of Wisdom literature.* They would be suitable for passing from mouth to mouth among the people; or they might, as in these two places, be gathered about a prophecy of another kind. In II. ii a confirmation of the general character of such sentences is seen in the fact that the second of them makes reference to Egypt as well as Assyria, though the whole situation in Book II is entirely independent of Egypt. This prophecy (IV. viii) describes a judgment on Egypt so great that the Egyptians would tremble before the people of Judah. It is

* *Ecclesiasticus* volume, page xi. The whole subject of Prophetic Sentences is discussed in my *Literary Study of the Bible*, chapter xviii.

natural to append to this extended prophecy a cluster of Sentences all putting, with more or less of epigrammatic point, the idea of a future conversion of Egypt to the worship of Jehovah. — *One shall be called, The city of Destruction.* A play upon words, as between *Heres* (destruction, especially used of iconoclasm) and *Kheres* (the sun: a reference to Heliopolis).

x. An extremely interesting cluster of prophecies, bound into a unity by the underlying image of the Prophetic Watchman. This is one of the standing images of prophetic literature [compare below chapter lii. 8, lxii. 6, etc.; *Habakkuk* ii, 1; *Ezekiel* iii. 17, xxxiii. 2; *Psalm* lxxxv. 8]: but here appears elevated into a pictorial groundwork for the whole group of oracles. The prophet stands sentinel on the eastern boundary of the holy land, peering into the darkness of futurity for signs of coming judgments. [Verse 6 of chapter xxi reads: *The Lord said unto me, Go, set a watchman:* but the general drift of the whole suggests that the prophet himself is conceived to be acting as watchman.]

1. The first oracle opens with realistic exclamations [here presented as verse] and the prophet's excitement at what his vision shows [in prose passages]: the exclamations include the Divine cries [indicated by double quotation marks] to the foes of Babylon to set on. Next comes, after the fashion of parenthetic prefaces (see above, page 213), the explanation of the establishment of the prophet's watch-tower. The vision is continued as before, and the whole ends with the prophet's apostrophe to the Babylon which the God of his vision will thresh as the corn on the floor. The title to this first of the four

prophecies is, *The Oracle of the Wilderness of the Sea:* the 'Sea' being, as often, used for the Tigris and Euphrates waters; while the opening words describe the vision as sweeping like a storm across the wilderness that separates the Euphrates region from the holy land.

2. The second title is, *The Oracle of Silence* (or *Dumah*). As I understand it, no further vision is seen; but the section is devoted to keeping before us the poetic image of the prophetic watch-tower. It is a morsel of dialogue: a voice from the border region (Seir) cries for tidings of the night; answer is made (as if in the watchman's formula) that there are no tidings; that the succession of day and night goes on without interruption; the seeker must enquire again.

3. *The Oracle at Evening* is simple. Realistic verses express the prophet's vision of a scattered host being relieved by the wandering tribes of Dedanites; then plain prose puts the prediction of such a scattering for the hosts of Kedar.

4. *The Oracle of the Valley of Vision.* This is an extremely difficult passage. But it is to be reckoned with the cluster of Watchman prophecies: the prophet stands on a tower, the 'valley of vision' is the region in which what he sees appears.* The situation implied in the prophecy is not simply panic or defeat, but a defeat mistaken for a victory. What the prophet sees from his watch-tower is a city wholly given up to rejoicings

* As Professor Cheyne avows that he has reached the explanation of this passage which he gives "after much fluctuation," I need make no apology for having reversed the view expressed on this prophecy in my *Literary Study of the Bible*, page 358 note.

over a victory of its troops in the field, whereas the prophet can see that instead of victory there has been disgraceful rout—Jerusalem's troops have not even been slain in battle but are *bound without the bow,* i.e. have fled without striking a blow. After this vision has been put in realistic exclamations [presented in my text as verse], a paragraph [of prose] follows as in the other prophecies of the group, conveying the prophet's distress at what he has seen. When the next paragraph is reached, the delusion that has held the city has suddenly vanished: *he took away the covering of Judah:* and now all is panic and hasty preparations for a siege. The final paragraph goes back in thought to the first sight of the vision : *in that day* the LORD was calling to mourning, and there had been nothing but feasting and joy! An unforgivable offence.

xi. Among these Dooms of the Nations is here found a personal denunciation of the treasurer Shebna, and an exaltation of Eliakim as his successor. But apparently Eliakim in the end proves unworthy, and a postscript (compare above, IV. iv) denounces his nepotism. The mode in which this postscript is linked to what precedes is ingenious. In glorifying Eliakim the prophet had used the image of a 'nail in a sure place.' When Eliakim's fault is apparent, the image is carried on: that he hangs on this nail *all the glory of his father's house, the offspring and the issue,* until the nail that was fastened in a sure place gives way.

xii. In the first two sections of this Doom prophecy the shock of Tyre's fall is being felt all over the mercantile world: Kittim (Cyprus), a half-way station, Tarshish (extreme west,

coast of Spain), the region of the Nile on the south. The third section is more difficult. *Pass through thy land as the Nile, O daughter of Tarshish*, etc.: the suggestion seems to be of a restraint exercised by Tyre on the rest of the mercantile world (e.g. by imposts, etc.): this *girdle* is now removed, and distant merchants are as free as the Nile in days of inundation. — *O thou oppressed virgin daughter of Zidon:* the *daughter of Zidon* is an expression for Zidon (compare Jeremiah's *daughter of my people* for the people): she is pictured as a ravished virgin fleeing to Kittim, and further. —And *her merchandise . . . shall be holiness to the LORD*: in vain should Tyre recover her greatness, her riches in the end shall be conquered and become the consecrated spoil of Jehovah's people.

xiii

To this Book of Dooms of the Nations a magnificent climax is made in this Rhapsody (or dramatic vision) of a Judgment embracing the whole universe. There is no note of particular events or special peoples; but a day of the LORD that falls upon the whole earth, except the Mountain of the LORD which stands out as a point of light amid a ruined world [compare *Zechariah*, chapter xiv], where a remnant (of Israel and of the Nations) enjoy a glorious salvation. The whole falls into three sections. As with the Rhapsody of *Zion Redeemed*, these sections are not successive in time like the acts of a drama, but present the same judgment in different aspects. In place of temporal succession we have the pendulum movement dear to Hebrew imagination, alternating between Judgment and Salvation. The

first section presents a destruction covering the earth; in the second section heaven and earth are involved; the third section displays the judgment in its moment of crisis, and here the pendulum-like alternation quickens and intensifies. [See p. 218.]

1. The destruction of the whole earth is brought out in snatches of vision alternating with the Voice of Prophecy, which comments upon and enlarges what the vision reveals. At last the 'remnant' is reached (*grape gleanings when the vintage is done*): voices of the Saved in antiphonal rejoicings from all over the world are recognised by the Doomed. [*Voices from the West . . . from the East:* when we recognise *the sea* or *the isles of the sea* as conventional expressions for the west, these titles are easily inferred from chapter xxvii. 14, 15, in the light of verse 16.]

2. In the second section the destruction embraces heaven as well as earth: *the host of the high ones on high* [stars] *and the kings of the earth upon the earth.*—*After many days shall they be visited:* the context makes this mean, not punishment followed by forgiveness, but impunity followed by visitation.—In place of merely voices of the Saved we now have complete Songs. [Two Songs have a structure of antistrophic inversion (4, 6; 6, 4 and 8, 6; 6, 8); the rest are in triplet stanzas.]—*And in this mountain,* etc. The centre of the rhapsody is the presentation of Mount Zion standing out from the universal destruction. *And he will destroy in this mountain the face of the covering that is cast over all peoples:* here the dark pall of destruction that has embraced the whole universe is suddenly rent for the holy mountain [compare the similar crisis in *Joel,* chapter

iii. 14–16]; there follows at once the triumph of the Saved: *He hath swallowed up death for ever*, etc. — *Moab shall be trodden down in his place:* in the momentary reversion to judgment Moab is mentioned merely as one of the border peoples; from the holy mountain the Saved behold the destruction extending from the border nations to the darkness of the ruined world.

3. In place of stationary pictures, we now have the judgment presented in its progress: a crisis of doom is before us. The Prophetic Spectator can see the hand of God lifted while the Doomed are yet blind; in a moment the judgment has fallen, and the Doomed cry out too late; all this while the Saved have been preparing themselves for the crisis by repentance. In the other sections there has been a slow alternation between Judgment and Salvation: now there is a change from the one to the other with almost every speech. [This last consideration is important for interpretation. There is a tendency, for example, to connect *The dead live not* (verse 14 of chapter xxvi) with *Thy dead shall live* (verse 19): the arrangement in my text shows how the two refer to the Doomed and the Saved respectively.] — *Hide thyself for a little moment until the indignation be overpast:* compare again *Joel*, chapter iii. 14–16. *The LORD shall punish leviathan . . . he shall slay the dragon*, etc. The reference to these monsters of nature is to convey how all heaven and earth is involved in the catastrophe. For the idea of these monsters compare note in the *Job* volume, page 151. — *Fury is not in me*, etc., the idea is, that all foes of Jehovah have disappeared: were there any left they would be but briers and thorns before his consuming fire. — *In measure, when thou*

sendest her away, thou dost contend with her; he hath removed her with his rough blast in the day of the east wind. Here the subject of the whole speech (the purging of the Saved contrasted with the destruction of the Doomed by the same judgment) is presented under the image of winnowing: the Saved are treated with the measured wind of the winnowing fan, the others are met with a tempest that blows them away into nothingness. [To a modern reader there is difficulty in the indiscriminate use of *him*, *them*, *her*: this is in accordance with the rugged abruptness of Hebrew poetry.] —The final paragraphs put the root idea of the rhapsody under the favourite prophetic images of boughs lopped and consumed, corn beaten out, a trumpet summoning the exiles home.

BOOK V

For the general tenor of the several discourses compare on the book as a whole, above, page 220.

i. The four paragraphs of this discourse exhibit the favourite alternation between Judgment and Salvation. —The crown of pride of drunken Ephraim trodden down — a crown of glory for the residue. — But there are drunken rulers in Judah also, trusting to a refuge of lies instead of the sure foundation stone, "he that believeth shall not make haste": the scourge will sweep away their refuge of lies. — But for the patient comfort is imparted in agricultural images: the cruel plowing does not go on for ever, the gentle sowing comes; there are sharp threshing instruments [for the guilty], the gentle threshing with the

rod for the precious cummin; and even the threshing is not to crush, but to make corn fit for bread.

iii. For the oracle cited compare above, page 214.

v. In this brief discourse the change from judgment to restoration, which is such a feature of this book, is found in the middle of a sentence: *until the spirit be poured upon us from on high.*

vi. This is the first of the climax prophecies to Book V. As the glorious restoration has been the most prominent theme in what has preceded, so here we have a rhapsodic drama of Salvation. The prophet beholds in vision the interposition of God while the people are yet groaning under the yoke. When the last hope is gone (the ambassadors returning with peace denied them, and describing the desolation of the land through which they have travelled) God rises to save. The Sinners in Zion tremble at the purging fire which is saving them: for the Godly in Zion there is nothing but rejoicing.— *Thine eyes shall see . . . thine heart shall muse:* the Godly are addressing one another.

vii. A further climax: in the spirit of the whole book (above, page 220) we have prophetic pictures of destruction covering the whole world, and an equally universal restoration. [The context shows that *Edom* is mentioned only as a typical foe: compare *Joel* (chapter iii. 19), where Egypt and Edom are similarly mentioned in what is obviously a universal destruction.] —The two pictures are linked by corresponding passages, each a parenthetic quintet, interrupting the pictorial description, which is afterwards resumed, with words emphasising the

prophecy as a whole: *Seek ye out of the book of the LORD and read* [how all these woes shall come to pass]. . . . *Strengthen ye the weak hands* [with these glorious promises].

BOOK VI

For the book as a whole, see above, page 221.

ii. **Hezekiah's Song.** The structure of this song is interesting. It is a variety of antistrophic structure, by which six couplets (of despair) are balanced by six triplets (of triumph): there is the further peculiarity of a parenthetic refrain (outside the structure) augmenting gradually from *I said* until it reaches complete couplets:

> *Like a swallow or a crane, so did I chatter,*
> *I did mourn as a dove.*

For the augmenting refrain, compare David's Lament over Jonathan (*Judges* volume, pages 244, 253).

BOOK VII

THE RHAPSODY OF ZION REDEEMED

For the general idea of a 'rhapsody' as a form of literature, see Introduction, pages vii–xii.

For the seven divisions of this rhapsody see page 129. These seven parts are not successive in time like the acts of a drama (compare note on IV. xiii), but each is complete in itself. On

the whole, the best name for them seems to be 'Visions': compare the use of this word in the general title for the *Book of Isaiah.*

Prelude

This Prelude, like the overture of many modern musical compositions, is a lyric anticipation or foreshadowing of the whole work. A word of comfort for Jerusalem is spoken by God, and voices are heard carrying the glad tidings on the way towards Jerusalem. The Voice in the desert suggests the return of the exiles across the desert which is the theme of the first Vision. The second and third Voices foreshadow the despondency of Zion and her relief which occur in the second Vision. The fourth Voice directly suggests the Awakening of Zion at the close of Vision three. And the structure of the fifth song is an epitome of the alternation between Jehovah's work of Judgment and Salvation with which the rhapsody closes.

Vision I

This lengthy Vision is an elaborate forensic scene, in which the Nations of the earth on the one hand, and Israel on the other side, are summoned before the bar of Jehovah to hear his 'counsel' in the matter of the triumphant career of Cyrus. Realistic touches keep the scene vividly before us all through. There is no personal speaker except Jehovah, but the dramatic effect is produced by alternating monologue: Jehovah turning alternately to the Nations and to Israel, with a total change of

tone as he addresses the one or the other. [The divisions speeches are clear: but of course each party is address the presence of the other, and hence there are in the mid the speeches momentary turnings from the one to the ot The monologue is interrupted at intervals by lyric outbur joy at the Divine tidings: these seem to be impersonal h and not the words of any speaker (except the triumph so page 153). The pendulum-like alternation is seven tim peated (compare above, page 218): and each section h individuality of its own.

Introduction. As the Prelude dramatically foreshadow whole rhapsody, so we have here a prefatory discourse is a summary of the spirit of Vision I. It has two para analogous to the alternating sections of the Vision: th exalts Jehovah as against the idolatrous Nations, the othe forts desponding Israel.

i. The first section is occupied with the summons Nations and Israel to meet Jehovah in judgment. Th brief suggestion of the panic of the assembling idolate in contradistinction to this the way of approach for I be smoothed by their God.

Keep silence: suggestive of a proclamation before a (compare *Habakkuk*, chapter ii. 20; *Psalm* xlvi. 10).

O islands: the Grecian chain of islands is often press the extremity of the prophetic world.

Whom he calleth in righteousness to his foot. It important in studying prophetic literature to rer double meaning in prophecy of the word *righteousn*

modern meaning, *doing right;* (2) the prophetic meaning, *setting right*, *vindication*, almost the equivalent of salvation. Here the word is used in the second sense. Compare (page 139): *Who hath declared it . . . beforetime, that we may say; He is righteous* (that is, vindicated by the event); again (page 150), *Let the skies pour down righteousness, let the earth . . . bring forth salvation;* (page 166) *My righteousness is near, my salvation is gone forth.* There is a play upon the two meanings of the word on page 181: *Keep ye judgement, and do righteousness: for my salvation is near to come, and my righteousness to be revealed.*

The isles saw and feared, etc. Very rarely in these rhapsodies a portion of the movement is described or announced, instead of being brought out in discourse and dialogue. Such passages are analogous to what in theatrical dramas are 'stage-directions' [these in modern dramas (e.g. those of Victor Hugo, Ibsen) include considerable pieces of action]. For other examples compare above, pages 106, 107, 189.

*** The reader will note that such announcements of the action are printed in italic type (indented) when they are the words of Scripture; where they are explanations of my own they are marked off by square brackets.

ii. The two parties being now assembled, Jehovah challenges the Nations and their idols to produce their cause. The challenge is twice made without response: the idols are declared therefore to be vanity.—It is important to note that the point of Jehovah's challenge is not (as sometimes interpreted) the power to *predict* the triumph of Cyrus. *Shew us things for to come* is

regularly combined with *declare ye the former things*, and what Jehovah claims for himself is a providential government of history: the career of Cyrus is the final touch that reveals the counsel of Jehovah from the beginning to the end of history. [What this is appears in the next speech.]

Jehovah turns to Israel. (1) He proclaims Israel to the Nations as Jehovah's Servant; (2) that his service is to bring judgment to the Nations, but without violence. [The application of *A bruised reed shall he not break* to Christ by St. Matthew is a secondary or mystic interpretation (compare above, page 225): at this point of the rhapsody the 'Servant of Jehovah' is undoubtedly the nation of Israel.] (3) In the development of Jehovah's counsel as to his Servant a new wonder is to be told [here comes the outburst of joyful expectation]: the Servant of Jehovah is blind and deaf and hidden in prison houses, not understanding that this imprisonment among the nations is for his sins against his God ; but these nations have gone beyond their intended purpose and been 'robbers'; now therefore the Maker of Israel will be his Redeemer, giving nations [Cyrus's conquests] as his price ; the prison houses shall yield up the 'blind people that have eyes.'

iii. The third section is, to the Nations, an emphatic repetition of the former challenge. To Israel is promised a way of return [suggestive of the deliverance from Egypt: 'rivers in the wilderness'], and a moral analogy to this [compare *I will pour my spirit upon thy seed . . . and they shall spring up among the grass, as willows by the watercourses.*]

iv. The fourth section is occupied with the authority of him

who promises. The scorn of idols is interwoven with the antithesis between *formed* gods, and Jehovah the *former* of Israel, who is the promiser of this redemption.

v. In the fifth section not only the Nations in general but Cyrus in particular is addressed. Another idea appears (page 151), that Jehovah is the saviour of the ends of the earth as well as Israel. Another antithesis is made prominent, between the idols who are *carried* in procession [*Bel boweth down* over one beast, *Nebo stoopeth* over another], and Jehovah who *carries* his people from infancy to hoar hairs.

vi. This section opens with Israel's triumph over Babylon: then Jehovah addresses the Nations and in particular the Babylon that is to be overthrown.—The address to Israel is to the half-hearted of the nation, who will be 'refined, but not as silver.'

vii. The final section contains a brief summary of the commission to Cyrus to deliver Israel from Babylon, and the voice of Cyrus is heard responding. There is a brief address to Israel, followed by the cry to go forth from Babylon. With this this first Vision closes.

Page 158. *There is no peace, saith the LORD, unto the wicked.* In the case of this much-disputed sentence I am wholly unable to see any connection with the context. I have treated it as a pious ejaculation used to separate the sections of a long work: compare the doxologies separating the five books of Psalms.

Vision II

This Vision is wholly occupied by the 'Servant of Jehovah.' At the commencement this Servant of Jehovah is explicitly the

nation Israel; though there may be an approach to idealisation in the fact that it is (the true) Israel rousing (the false) Israel to the Divine commission. At the close of Vision II there is such an approach to personality in the Servant of Jehovah as is implied in the conception of a suffering martyr.

The Vision seems to fall into three sections. i. Jehovah's Servant meditates on his twofold mission (as given in the previous Vision): to the tribes of Jacob and to the Gentiles. ii. Then clearly follows the ministry to Zion in the form of a dialogue of consolation. [*Who hath begotten me these,* etc.: the text of the R.V. actually reads, *Then shalt thou say in thine heart, Who hath begotten me these.* But as the spirit of the whole passage is a dialogue of consolation I have thought it within the scope of the mode of presenting here used to replace these words by the title *Zion* as speaker; compare such cases as *Job took up his parable and said.*] — iii. The third section I have headed as the Ministry to the Gentiles: though this is not quite clear. The strong emphasis in the first section on the double mission, and the clear confinement of ii to Zion, suggest that we should expect an appeal to the Gentiles here; and the words *Who is among you that feareth the LORD* fall in well with such an explanation. It comes as a confirmation of this that four times in this section we find the form of the name Jehovah represented in the R.V. by God [as distinguished from the Lord]: and there appears a tendency in the rhapsody as a whole to use this form of the Divine name in connection with outsiders, as Lord is the special name with God's own people. [The usage is clear in the examples on pages 133, 157, 162,

170, 182, 204, 205: less clear in those on pages 195, 196: see below, page 253.]

Vision III

This is made up of (i) Appeals of Jehovah, seconded by the Celestial Hosts, to Zion to awake. No response is made until (ii) the end: the Awakening of Zion, as the Watchmen of Zion [compare above, page 234] catch the tidings of the Messengers [compare the Prologue], and waken slumbering Jerusalem. — *Ye that bear the vessels of the LORD:* for the prominence of this idea in Israelite conceptions of the Return from Exile compare the *Chronicles* volume of this series, pages 200, 201.

Vision IV

The Servant of Jehovah now appears as exalted: the exaltation consists in the recognition at last by the chorus of Nations of a humiliation they had misinterpreted. There seems now a mystic personality attaching to 'Jehovah's Servant'; and the words of the choral song distinctly associate with that personality the idea of vicarious sufferings, a soul *making an offering for sin, bearing the sins of many.*

Vision V

Three Songs of Zion Exalted. The order of the Visions is noticeable: The Servant of Jehovah Awakened, Zion Awakened; the Servant of Jehovah Exalted, Zion Exalted. — i. Song of Zion

as the Bride of Jehovah. For its structure compare above, page 216. ii. Zion the city of Beauty and Peace. Both these are apostrophes to Zion; in iii Zion is the speaker: for its structure compare above, page 217.—*And I will make an everlasting covenant with you, even the sure mercies of David:* Zion is speaking, exercising her new authority to admit the Nations into the covenant of Jehovah's people with their God. In the words that immediately follow Jehovah recognises Zion as thus a *witness to the peoples.*—*For my thoughts are not your thoughts,* etc.: see above, page 217.

Vision VI

This is the most difficult portion of the rhapsody. Its general subject is clear: Redemption at work in Zion. It must be remembered that the seven Visions are not to be regarded as successive in time. Each is complete in itself; in the present case redemption is fully presented from its earliest stage; nor is there any limitation to particular epochs of history. There is only a logical sequence in the successive Visions: Deliverance, Awakening, Redemption [spiritual purification in preparation for] Judgment (the final separation of Good and Evil). The movement of this sixth Vision again is not difficult to follow. The main obscurity is the question, who is the leading speaker. This will best be considered in the successive sections of which the Vision is made up.

Introduction. As in Vision I, we have a prefatory discourse before the dramatic movement begins. The body of Vision VI being occupied with redemption in Zion, this Introduction is

careful to premise that outsiders — strangers and eunuchs (excluded by the old Law) — may by 'righteousness' be subjects of the 'righteousness' which is to be revealed. [For the word *righteousness*, compare above, page 247].

i. The first stage of the movement is a Struggle with Sin and Error. Who is the speaker here? — (1) Not Jehovah: for the cries of encouragement that come to the speaker (pages 184, 185) are from Him. — (2) Is it the 'Servant of Jehovah,' who has held such a leading position in Visions II and IV? It is noticeable that the term never occurs after Vision IV [of course the plural 'servants' occurs often, but in no special sense]. It may be open to theology to argue on independent grounds for the identity of the speaker of this section with the Servant, but the primary and literary interpretation does not give sufficient indication of this.* — (3) Is the speaker the same as in section v of this Vision, to whom I have given the title 'The Redeemer'? The words of section iii seem distinctly a turning point in the movement of the Vision, and they promise a Redeemer to Zion; moreover, the opening of section v reads like a person announcing himself: there seems then great difficulty in understanding such a personage to be present in this earlier stage. — (4) It seems then that the Presence here struggling for the redemption of Zion is something left obscure and undefined; and I have therefore fallen back upon the 'Voice of Prophecy,' that appears speaking on behalf of God so often in dramatic prophecies.

* In my *Literary Study of the Bible* I took this not uncommon view: further consideration has led me to think it insufficiently supported.

Page 183. *And thou wentest to the king with ointment. . . . thou wast wearied with the length of thy way*, etc. Three things are denounced: open sin — then (in this passage) the seeking other refuge than Jehovah, in pursuit of which the people maintained hope amid weariness, whereas of Jehovah they despaired without a struggle * — thirdly (page 185) formalism.

ii. At last an effect is produced: and the appeal is answered by Repentant Israel (a common speaker in the dialogues of Jeremiah and Hosea).

iii. Following upon this repentance we have the interposition of Jehovah as a turning point to the Vision: the redemption is begun, and a Redeemer shall come to Zion. — For the direct announcement of the movement here, compare above, page 247: there is a similar case at the centre of the Rhapsody of Joel (chapter ii. 18).

iv. An elaborate lyric Song, celebrating Zion in its complete redemption. — The successive stages of the song commence with couplets introducing a thought expanded in quatrains (or sextetts occasionally). (1) Dawn out of darkness. (2) Nations flocking to the light, bringing the exiles to their Zion. (3) Ships like doves flocking to their windows bring the wealth of the nations as tribute. (4) The City of the LORD. (5) There is a climax in the conception of a light that never sets.

v. The last section introduces the presence of the Redeemer in Zion. Here again there seems insufficient evidence as to the personality, whether to be identified with the 'Servant of

* The interpretation of this passage given in my *Literary Study of the Bible* (page 411) I think no longer tenable.

Jehovah' in another stage of idealisation, or some independent presence. In the literary interpretation the name must be left undefined.—*The spirit of the Lord GOD is upon me.* Compare above, page 248. It is not easy to see why this form of the Divine name appears here and again on the following page. It may be observed, however, that in both cases the two names LORD and GOD are used in close association: perhaps this is a reflection of the spirit of the whole Vision, which includes strangers with the original people of God in the redemption worked in Zion.

Page 198. *Prepare ye the way of the people . . . lift up an ensign for the peoples.* The close of this Vision is the immediate expectation of the promised return of exiles and gathering in of the Nations. The watchmen are smoothing the road for the inhabitants of Zion to go forth and meet their guests, and setting up waymarks to guide the newcomers to their destination.

Vision VII

The main thought of Hebrew wisdom and prophecy is judgment: the vindication of good and fall of evil. This is here presented in two pictures: A Vision of Judgment on the Nations; a Dramatic Scene of Judgment in Zion.—It will be noticed that this and the preceding Vision are independent of one another: the situation at the close of VI is not the situation at the beginning of VII: each Vision is complete in itself.

i. The use made of the 'Chorus of Watchmen' here is precisely that made of the Prophetic Watchman in IV. x. As *Seir* appears there for the border region nigh the prophetic watch-

tower, so here *Edom* and *Bozrah* are similarly used.—The close of this section evidently echoes the language of section iii of the previous Vision: this implies that it is Jehovah himself who descends in judgment.

ii. For the pendulum-like alternation between Judgment and Salvation, see above, page 218.

Page 206. *What manner of house will ye build unto me?* The relevance of this passage is best explained by comparing the words of Repentant Israel (page 203) as to the destruction of the holy and beautiful house. Jehovah proclaims that his dwelling is alike in heaven and in the humble heart.

Page 207. *Confused cries*, etc. There is clearly an interruption here to the alternating monologue. It seems to consist of cries wrung out by the wonders of destruction and salvation; the first are merely irregular cries, the others regular stanzas of glad surprise that the mighty promises of a restored nation should be fulfilled at a stroke.

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